The

History of

Grace

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Seminary

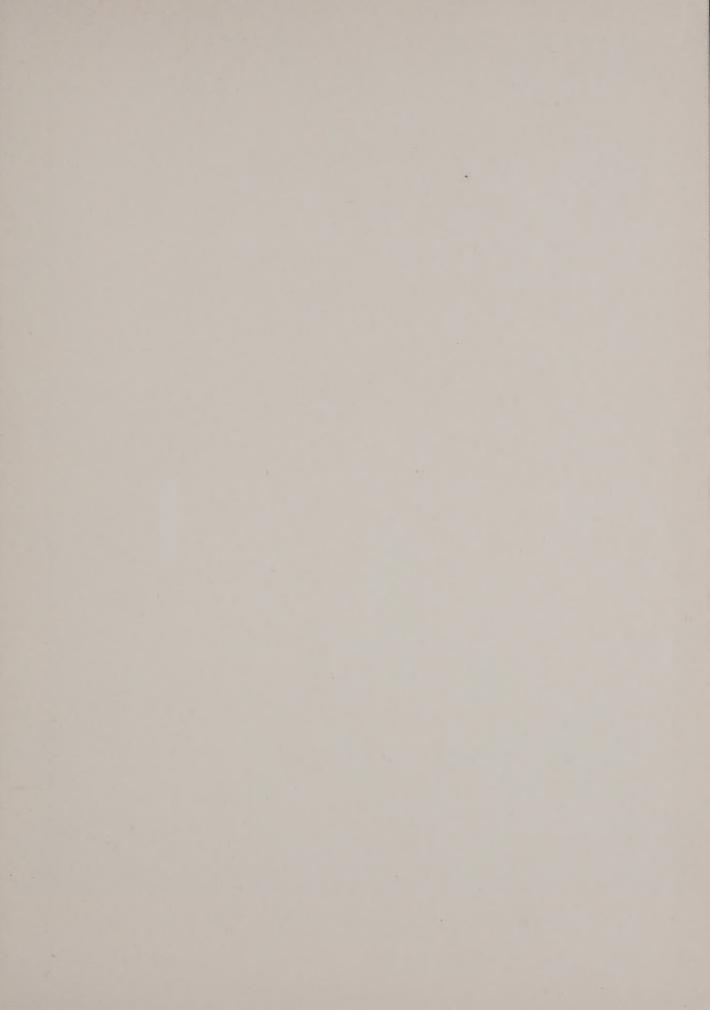
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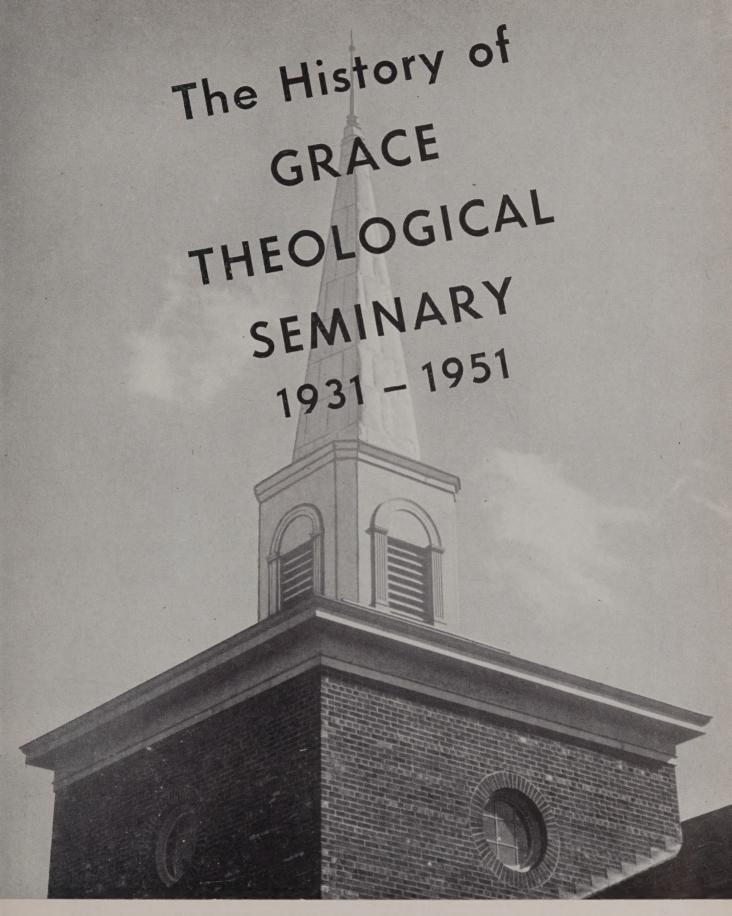


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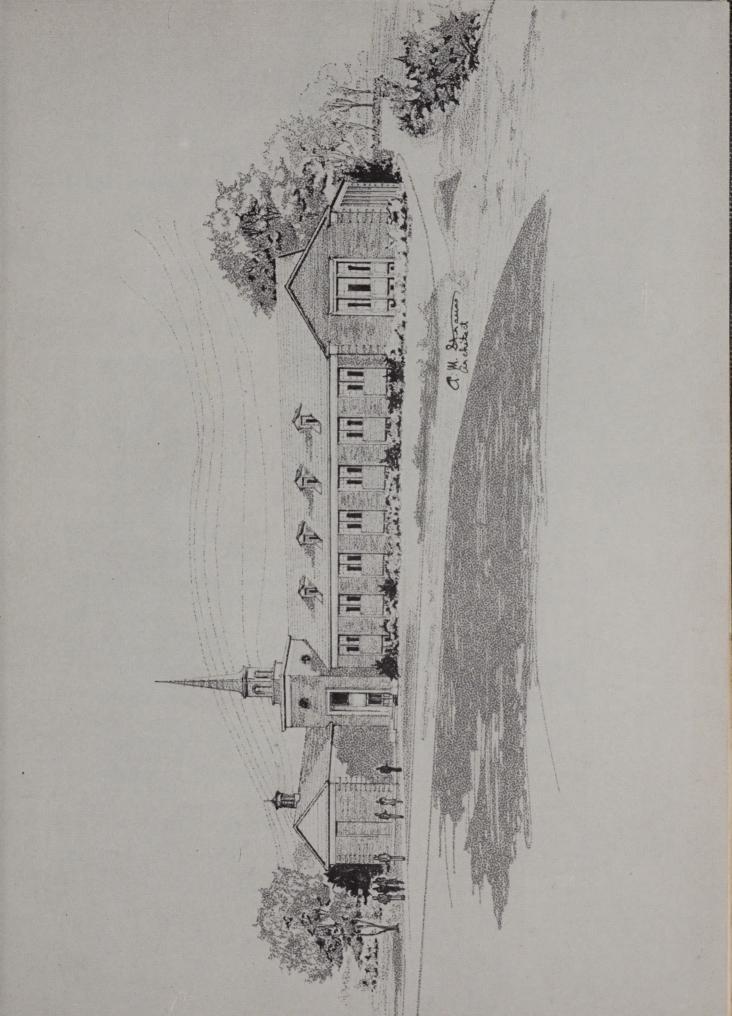
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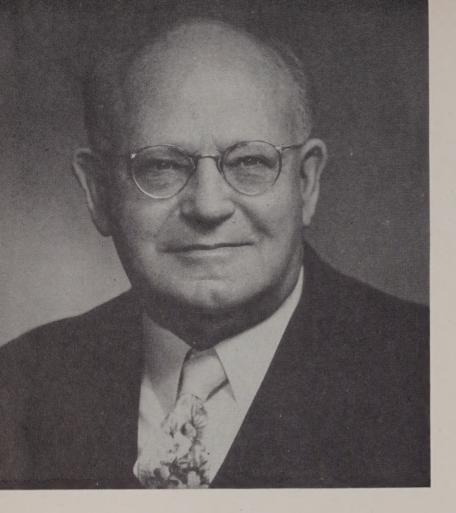
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# In Memoriam

Dr. Louis S. Bauman 1875-1950

Among the many friends of Grace Theological Seminary, none could be missed more acutely than the late Dr. Louis S. Bauman. He had been in the very center of those historical circumstances which led directly to the founding of the school. He was on his knees among the other brethren in that notable prayer meeting where the school was born. And as he arose from praying he wrote his personal check as the initial gift toward its establishment. He assisted in the writing of its charter, was a member of its board of trustees from the beginning, and for a term of years served ably as president of the board. In the year 1948, in recognition of his long and valuable services to the school, he was made an honorary life member of the executive committee of the board.

At times when others became somewhat discouraged, Brother Bauman was never cast down, but his own unfailing faith and optimism were contagious, bringing renewed courage to all of us. Much of the progress of the seminary, and certainly a large share of its tangible assets, can be traced directly to his enthusiastic support. Through his personal influence, many became lifelong friends of the school, and thousands of dollars came to its support. In his wide ministry, far beyond the limits of the Brethren Church, Grace Seminary was made known as a place where the Word of God is held and taught, and students were attracted to its classes. To use the words of a teacher who has been with us from the beginning, "Humanly speaking, without Brother Bauman there might be no Grace Seminary today."

-Alva J. McClain.

## Dedicated

to

## Dr. Alva J. McClain

our beloved President, called of God to the high responsibility of establishing and guiding Grace Theological Seminary during the first twenty years of its existence. in sincere appreciation for his godly leadership, faithful teaching, and inspiring example, which have warmed our hearts with the realization that our generation is not wanting in living illustrations of that Scripture which commands believers to be filled with the Holy Spirit of God.



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## WHAT WE BELIEVE---

#### COVENANT OF FAITH

As stated under paragraph VI of the original charter, it is one of the essential purposes of Grace Theological Seminary "To carry on the educational activities of this corporation in complete harmony with the articles of the following 'Covenant of Faith,' which cannot be changed or diminished," and to which each member of the Faculty and Board of Trustees is required to "subscribe annually in writing."

- 1. We believe in THE HOLY SCRIPTURES: accepting fully the writings of the Old and New Testaments as the very Word of God, verbally inspired in all parts and therefore wholly without error as originally given of God, altogether sufficient in themselves as our only infallible rule of faith and practice (Matt. 5:18, John 10:35, 12:42, 17:17, 2 Tim. 3:16, 2 Pet. 2:21).
- 2. We believe in THE ONE TRIUNE GOD: who is personal, spirit, and sovereign (Mark 12:29, John 4:24, 14:9, Psa. 135:6); perfect, infinite, and eternal in His being, holiness, love, wisdom and power (Psa. 18:30, 147:5, Deut. 33:27); absolutely separate and above the world as its Creator, yet everywhere present in the world as the Upholder of all things (Gen. 1:1, Psa. 104); self-existent and self-revealing in three distinct Persons—the Father, the Son, and the Holy Spirit (John 5:26, Matt. 28:19, 2 Cor. 13:14), each of whom is to be honored and worshipped equally as true God (John 5:23, Acts 5:3-4).
- 3. We believe in THE LORD JESUS CHRIST: who is the Second Person of the Triune God, the eternal Word and Only Begotten Son, our great God and Savior (John 1:1, 3:16, Tit. 2:13, Rom. 9:5); that, without any essential change in His divine Person (Heb. 13:8), He became man by the miracle of Virgin Birth (John 1:14, Matt. 1:23), thus to continue forever as both true God and true Man, one Person with two natures (Col. 2:9, Rev. 22:16); that as Man He was in all points tempted like as we are, yet without sin (Heb. 4:15, John 8:46); that as the perfect Lamb of God He gave Himself in death upon the Cross, bearing there the sin of the world, and suffering its full penalty of divine wrath in our stead (Isa. 53:5-6, Matt. 20:28, Gal. 3:13, John 1:29); that He rose again from the dead and was glorified in the same body in which He suffered and died (Luke 24:36-43, John 20:25-28); that as our great High Priest He ascended into heaven, there to appear before the face of God as our Advocate and Intercessor (Heb. 4:14, 9:24, 1 John 2:1).
  - 4. We believe in THE HOLY SPIRIT: who

- is the Third Person of the Triune God (Matt. 28:19, Acts 5:3-4), the divine Agent in nature, revelation and redemption (Gen. 1:2, Psa. 104:30, 1 Cor. 2:10, 2 Cor. 3:18); that He convicts the world of sin (John 16:8-11), regenerates those who believe (John 3:5), and indwells, baptizes, seals, empowers, guides, teaches, and sanctifies all who become children of God through Christ (1 Cor. 6:19, 12:13, Eph. 4:30, 3:16, Rom. 8:14, John 14:26, 1 Cor. 6:11).
- 5. We believe in THE CREATION AND FALL OF MAN: that he was the direct creation of God, spirit and soul and body, not in any sense the product of an animal ancestry, but made in the divine image (Gen. 1:26-28, 2:7, 18-24, Matt. 19:4, 1 Thess. 5:23); that by personal disobedience to the revealed will of God man became a sinful creature and the progenitor of a fallen race (Gen. 3:1-24, 5:3), who are universally sinful in both nature and practice (Eph. 2:3, Rom. 3:23, 5:12), alienated from the life and family of God (Eph. 4:18, John 8:42-44), under the righteous judgment and wrath of God (Rom. 3:19, 1:18), and have within themselves no possible means of recovery or salvation (Mark 7:21-23, Matt. 19: 26, Rom. 7:18).
- 6. We believe in SALVATION BY GRACE THROUGH FAITH: that salvation is the free gift of God (Rom. 3:24, 6:23), neither merited nor secured in part or in whole by any virtue or work of man (Tit. 3:5, Rom. 4:4-5, 11:16), but received only by personal faith in the Lord Jesus Christ (John 3:16, 6:28-29, Acts 16:30-31, Eph. 2:8-9), in whom all true believers have as a present possession the gift of eternal life, a perfect righteousness, sonship in the family of God, deliverance and security from all condemnation, every spiritual resource needed for life and godliness, and the divine guarantee that they shall never perish (1 John 5:13, Rom. 3:22, Gal. 3:26, John 5:24, Eph. 1:3, 2 Pet. 1:3, John 10:27-30); that this salvation includes the whole man, spirit and soul and body (1 Thess. 5:23-24); and apart from Christ there is no possible salvation (John 14:6, Acts 4:12).
- 7. We believe in RIGHTEOUS LIVING AND GOOD WORKS: not as the procuring cause of salvation in any sense, but as its proper evidence and fruit (1 John 3:9-11, 4:19, 5:4, Eph. 2:8-10, Tit. 2:14, Matt. 7:16-18, 1 Cor. 15:10); and therefore as Christians we should keep the word of our Lord (John 14: 23), seek the things which are above (Col. 3:1), walk as He walked (1 John 2:6), be

careful to maintain good works (Tit. 3:8), and especially accept as our solemn responsibility the duty and privilege of bearing the Gospel to a lost world in order that we may bear much fruit (Acts 1:8, 2 Cor. 5:19, John 15:16); remembering that a victorious and fruitful Christian life is possible only for those who have learned they are not under law but under grace (Rom. 6:14), and who in gratitude for the infinite and undeserved mercies of God have presented themselves wholly to Him for His service (Rom. 12:1-2).

8. We believe in THE EXISTENCE OF SATAN: who originally was created a holy and perfect being, but through pride and unlawful ambition rebelled against God (Ezek. 28:13-17, Isa. 14:13-14, 1 Tim. 3:7); thus becoming utterly depraved in character (John 8:44), the great Adversary of God and His people (Matt. 4:1-11, Rev. 12:10), leader of all other evil angels and spirits (Matt. 12:24-26, 25:41), the deceiver and god of this present world (Rev. 12:9, 2 Cor. 4:4); that his powers are supernaturally great, but strictly limited by the permissive will of God who over-rules all his wicked devices for good (Job. 1:1-22, Luke 22:31-32); that he was defeated and judged at the Cross, and therefore his final doom is certain (John 12:31-32, 16:11, Rev. 20:10); that we are able to resist and overcome him only in the armor of God and by the Blood of the Lamb (Eph. 6:12-18, Rev. 12:11).

9. We believe in THE SECOND COMING OF CHRIST: that His return from heaven will be personal, visible and glorious—a Blessed Hope for which we should constantly watch and pray, the time being unrevealed but always imminent (Acts 1:11, Rev. 1:7, Mark 13:33-37, Tit. 2:11-13, Rev. 22:20); that when He comes He will first by resurrection and translation remove from the earth His waiting Church (1 Thess. 4:16-18) then pour out the righteous judgments of God upon the unbelieving world (Rev. 6:1-18:24), afterward descend with His Church and establish His glorious and literal kingdom over all the nations for a thousand years (Rev. 19:1-20:6, Matt. 13:41-43), at the close of which He will raise and judge the unsaved dead (Rev. 20: 11-15), and finally as the Son of David deliver up His Messianic Kingdom to God the Father (1 Cor. 15:24-28), in order that as the Eternal Son He may reign forever with the Father in the New Heaven and the New Earth (Luke 1:32-33, Rev. 21:1-22:6).

10. We believe in FUTURE LIFE, BOD-ILY RESURRECTION, AND ETERNAL JUDGMENT: that the spirits of the saved at death go immediately to be with Christ in heaven (Phil. 1:21-23, 2 Cor. 5:8), where they abide in joyful fellowship with Him until His second coming, when their bodies shall be raised from the grave and changed into the likeness of His own glorious body (Phil. 3:20-21, 1 Cor. 15:35-58, 1 John 3:2), at which time their works shall be brought before the Judgment Seat of Christ for the determination of rewards, a judgment which may issue in the loss of rewards, but not the loss of the soul (1 Cor. 3:8-15); that the spirits of the unsaved at death descend immediately into Hades where they are kept under punishment until the final day of judgment (Luke 16:19-31, 2 Pet. 2:9 ARV), at which time their bodies shall be raised from the grave, they shall be judged according to their works, and cast into the place of final and everlasting punishment (Rev. 20:11-15, 21:8, Mark 9:43-48, Jude 13).

11. We believe in THE ONE TRUE CHURCH: the mystical Body and Bride of the Lord Jesus (Eph. 4:4, 5:25-32), which He began to build on the day of Pentecost (Matt. 16:18, Acts 2:47) and will complete at His second coming (1 Thess. 4:16-17); and into which all true believers of the present age are baptized immediately by the Holy Spirit (1 Cor. 12:12-13 with 1:2); that all the various members of this one spiritual Body should assemble themselves together in local churches for worship, prayer, fellowship, teaching, united testimony, and the observance of the ordinances of our Lord (Heb. 10:25, Acts 2:41-47), among which are the following: the Baptism of believers by Triune Immersion (Matt. 28:20), the Laying on of Hands (1 Tim. 4:14, 2 Tim. 1:6), the Washing of the Saint's Feet (John 13:1-17), the Lord's Supper or Love-feast (1 Cor. 11:17-22, Jude 12 ARV), the Communion of the Bread and Cup (1 Cor. 11:23-24), and Prayer and Anointing for the Sick (Jas. 5:13-18).

12. We believe in SEPARATION FROM THE WORLD: that since our Christian citizenship is in heaven, as the children of God we should walk in separation from this present world, having no fellowship with its evil ways (Phil. 3:20 ARV, 2 Cor. 6:14-18, Rom. 12:2, Eph. 5:11), abstaining from all worldly amusements and unclean habits which defile mind and body (Luke 8:14, 1 Thess. 5:22, 1 Tim. 5:6, 1 Pet. 2:11, Eph. 5:3-11, Col. 3:17, Eph. 5:3-5, 18, 1 Cor. 6:19-20), from the sin of divorce and remarriage as forbidden by our Lord (Matt. 19:9), from the swearing of any oath (Jas. 5:12), from the use of unbelieving courts for the settlement of disputes between Christians (1 Cor. 6:1-9), and from taking personal vengeance in carnal strife

(Rom. 12:18-21, 2 Cor. 10:3-4).

We understand that the above Articles do not by any We understand that the above Articles do not by any means exhaust the content of our creed which is the whole Word of God, and they are not intended to set a limit beyond which faith cannot go within this Word; but we do believe that in so far as these Articles extend they are a true presentation of the sound doctrine taught in the Scriptures and therefore binding upon us as Christian believers.

# Acknowledgments . . .

Without the encouragement and help received from many friends, the publication of this volume would have been quite impossible. In order to express the deep appreciation of the Staff for help received, the following acknowledgments are made:

- To the Class of 1949, for publishing the first Year Book of Grace Seminary (Edward D. Miller, Editor), which served as a model and inspiration for this book.
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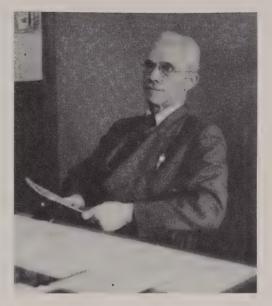
# The Background and Origin of Grace Theological Seminary

## By President Alva J. McClain

It has been said, with some degree of justification, that Grace Theological Seminary under its present name was born out of theological conflict. But the school owes nothing to the conflict except its external form. Its definite Christian faith and educational ideals are matters which greatly antedate the form. And these are the important things. Therefore, this account will be concerned mainly with historical background and origins. Elsewhere in this publication Dean Herman A. Hoyt is presenting a rather complete academic history of the school.

## I. The Brethren Church and Education.

The Brethren movement began in 1708 in Germany under the leadership of Alexander Mack, a well-educated and Bible-loving Calvinist, who with others of similar inclinations felt that the Reformation in Europe had not brought the church entirely back to its original apostolic purity in faith and life as founded by the Lord Jesus Christ. These Brethren began their organization as a distinctively "Bible" church, accepting the Holy Scriptures as the fully inspired and inerrant Word of God which, literally interpreted, was the only infallible rule of faith and practice. Standing boldly for the complete separation of church



Dr. McClain in his office.

and state, they quickly became objects of persecution.

In 1719 they began emigration to America and within a few years the entire membership had come to this country. Here they found refuge under the protection of William Penn, and founded their first congregation at Germantown, Philadelphia, where later one of their number, the famous Christopher Sower, established a large printing plant, printed many books, published a paper, set up the first type foundry in America, and brought out his celebrated "Sower Bible," now a collector's item (1). According to Dr. S. Z. Sharp, first president of Ashland College, the early Brethren leaders of that day

were "men of education, who had their minds trained in some of the best universities of Europe, and some of them were themselves instructors in universities. They could read the Scriptures in the original language in which they were written and could give an unbiased translation of them in the language of the common people" (2).

During their first 150 years in this country, Brethren congregations spread through various Eastern States, and after the Civil War to Illinois and west of the Mississippi River. Through these years of pioneering movement and settlement many changes took place. By the middle of the 19th century a reactionary type of leadership had arisen, stressing conformity to traditional customs of dress, a legalistic view of salvation, the authority of church conferences over the local congregations, and opposition to educational and missionarv activities. Resisting this leadership and its reactionary policies, many of the Brethren joined in what became known as the "Progressive" movement, which paved the way for the division of 1882 and the subsequent organization of the leading "Progressives" in a separate body legally chartered under the name "THE BRETHREN CHURCH." Following this division the remaining group, spoken of as the "Conservatives," took as their name "The Church of the Brethren" (3).

From the standpoint of education, the division of 1882 had salutary effects in both of the resulting organizations. On the one side, the leaders of the newly formed Brethren Church were now free to carry out their "pro-

gressive" ideals and policies, including education for the church and its ministry. On the other side, within the original body, the powerful influence of the "progressive" movement, the shock of the division itself, aided by efforts of those "progressives" who remained in the "conservative" group—all combined to stimulate greatly the educational interests and activities of the Church of the Brethren.

The passing of the years, however, has widened tremendously the theological chasm between the educational leadership of the Church of the Brethren and that of the Brethren Church as represented by Grace Theological Seminary. The former "conservatives" of 1882 have become the theological liberals of today, so that they find themselves at home in the modernistic National Council of Churches, while Grace Theological Seminary and its supporting churches stand unreservedly for all the great historical and Biblical truths of Christian faith as opposed to the modern negations of so-called "liberal Christianity."

## II. Theological Education at Ashland College to 1930

Ashland College had been founded at Ashland, Ohio, in 1878 by a group of Brethren including both "progressives" and "conservatives." Apparently its original plan of organization did not contemplate any special department for the training of ministers. However, due to financial difficulties and a receivership, its ownership passed in 1888 to a group of leading men belonging to the recently

organized Brethren Church. On August 29 of that year a new charter was drawn up and filed. The first two articles of its constitution definitely provided that "the training of suitable men for the ministry of the Gospel shall always be sacredly regarded as one of the main objects of this institution"; and also that "in order to accomplish the objects of this institution, such instruction shall be given as is usually embraced in the course of colleges or universities and theological seminaries in this and other countries" (4).

Although it is clear that the constitution now provided for the inclusion of theological education in the activities of Ashland College, it was not until 1906 that the Bible department was designated as a "seminary," under the leadership of the late Dr. J. Allen Miller as its dean (5). It should be understood that this work was not on a graduate level. The ministerial students spent 4 years in the college majoring in Theology and Bible, receiving the Bachelor of Arts degree at graduation. Later, this degree was more specifically designated as an "A. B. in Divinity." This arrangement continued until the year 1930, which marks the actual beginning of the school now operating under the name "Grace Theological Seminary." This plan followed until 1930 at Ashland College was not unusual in the earliest years of American theological education. The establishment of theological faculties and curricula on a graduate basis was a later development in many institutions.

From the beginning in 1882 of "The Brethren Church," its leaders laid great stress upon the matter of

an educated ministry, as opposed to the tradition of the church from which they had separated. Since the educational facilities of the new church were so limited, numbers of ambitious young men went to universities and theological schools outside the church, where they imbibed the current "liberal" religious views of the day. From among these men there arose a "liberal" movement in the Brethren Church.

Dr. J. L. Gillin, whose advanced studies had been taken at Columbia University and Union Theological Seminary (New York), may be regarded as the leader of this "liberal" movement. For many years the professor of Sociology at the University of Wisconsin and a recognized authority in his field, and also an ordained minister of the Brethren Church, Dr. Gillin exercised a profound influence on some of the younger ministers. He had been president of Ashland College from 1907 to 1911, and for many years the most influential member of its board because of his prominence in the field of higher education. It is not surprising, therefore, that this "liberal" element of the church found its center at Ashland College. The height of its power was reached in the years 1914-21, when more than once it was able to control the General Conference. At one conference, about the year 1914, Dr. Gillin seriously proposed that "religious experience" be substituted for an "infallible Bible" as the true basis of Christian authority. In another address, at the General Conference of 1915, Dr. Gillin indicated his complete indifference toward the fundamental truth of the deity of Christ by saying, "A person may be a member of the Brethren Church... and be an Athanasian on the subject of the nature of Christ, or on the other hand he may be an Arian and still be a good member of the Church. These things are of minor importance" (6).

As the churches and pastors became aware of the situation, a very definite but unorganized opposition began to gather, in which the late Dr. Louis S. Bauman was the principal leader. His files contain much correspondence with certain men in the Ashland College group, revealing the crucial issues of the time. This resistance to the "liberal" party gathered strength and support until at the 1921 General Conference a statement of faith, known as "The Message of the Brethren Ministry," was adopted by the National Ministerial Association with an overwhelming majority over the bitter and prolonged efforts of the "liberals" to defeat it. Although he had formerly been aligned with the "liberals" at Ashland College, to their dismay the late Dean J. Allen Miller joined heartily in the adoption of the statement of faith. This statement of faith, which became a document of great historical importance, in its original form had been prepared by Alva J. McClain, pastor of the First Brethren Church of Philadelphia (7).

The adoption of this statement of faith had several important results: First, it provided a rallying point for the evangelical ministers of the church, and was widely endorsed and used by congregations, district conferences, and ministerial examining committees (8). Second, a number of liberally inclined ministers left the

Brethren Church and entered other denominations. Third, Dr. Gillin stopped attending the General Conference, and the few remaining ministers who had supported the "liberals" suffered a marked decline in influence. Fourth, the churches temporarily at least gained a larger voice in the affairs of Ashland College, and began a definite agitation to place on its faculty more men of unquestioned loyalty to the great truths of the Christian faith. In 1925 the Board called Alva J. McClain to a teaching position there.

Professor McClain remained for 2 years, teaching both in the college and seminary department. Although urged to remain by President Jacobs, he resigned in the spring of 1927 because of ill health and dissatisfaction with the situation and prospects there. In the first place, the restriction of the "seminary" work to a mere major in the college was continued by the administration with no apparent serious interest in placing it on a graduate basis. Second, the best ministerial students were becoming ambitious for advanced theological training and were beginning to look toward other schools for such work on a graduate level. Some were giving up their proposed "Bible majors" to work for the regular Bachelor of Arts degree so as to lay the necessary basis for entrance to the standard theological seminaries. Third, because it had become clear that "liberal" tendencies in life and faith still existed on the campus, the environment there did not seem at the time favorable for the establishment of the kind of a theological school needed by the Brethren Church. Prof. J. A. Garber.



a teacher in the seminary department, was openly opposed to the educational ideals of Professor McClain. Dean J. Allen Miller, although very friendly to these ideals, was not by temperament disposed to *lead* in the battle necessary for their realization at Ashland.

To fill the vacancy made by the resignation of Professor McClain, and upon his recommendation, the administration called Dr. K. M. Monroe from his pastorate in Spokane, Wash. Later in the summer of 1927, Professor Garber suddenly resigned to enter another denomination and Rev. M. A. Stuckey was called to fill this vacancy. Both Monroe and Stuckey were thoroughly conversant with the situation at Ashland; the latter being especially critical, often not too wisely, of the administration there. He was unable to differentiate between

trivial matters and things that were really important, and therefore made very little effective contribution to the orthodox position because he had made himself disliked so heartily by many teachers in the college.

## III. The Proposed Seminary in Southern California.

From Ashland College Professor McClain went to the Bible Institute of Los Angeles to serve as teacher of Christian Doctrine. During h i s 2 years there (1927-29) he continued working on a program and curriculum looking toward the eventual establishment of a theological seminary which would embody certain educational objectives and ideals which he felt were not being fully realized in any existing school at the time. Having personally observed, both as a student and a teacher, the distinctive

values of both theological seminary and Bible institute types of education, he had come to feel that a proper integration of these values in one institution was not only desirable but also possible; a school where the competent scholarship of a seminary might function within the warm spiritual and practical atmosphere of a Bible institute (9).

In the fall of 1929, after close and prolonged consultation with the late Dr. Louis S. Bauman and others interested, it was decided to undertake the founding of such a school. The First Brethren Church of Long Beach, Calif., of which Dr. Bauman was pastor, began construction on a large educational building and also called Professor McClain to serve as Minister of Education while plans for the new seminary were being formulated. Interest in the project spread to many Brethren churches throughout the country. Financial support was promised by outstanding laymen. Possible faculty members were being contacted, and letters were coming from prospective students, some in course at Ashland College.

By the middle of 1929 reports of the proposed new school had come to the attention of the Ashland College administration, and correspondence reveals their concern over the possibility of the new school being located elsewhere. Under date of July 3, 1929, President Jacobs wrote in part as follows to Dr. Bauman: "I note what you say about the seminary on the (west) coast. Naturally I would rather not see it there. . . . I am inclined to think in time the seminary there would militate against the work here. . . . I would be much better

pleased, and I think the church would be better served, if a way were provided to bring McClain here and the seminary. His very presence here . . . would mean a world of good to us. I have absolute confidence in him and in his ability to enthuse our young men as they ought to be enthused" (10).

Early in 1930 Dr. W. S. Bell, endowment secretary of Ashland College, and an influential member of its board, came to Long Beach for the purpose of urging that the new seminary project be launched in organic relation with the college at Ashland. He felt strongly that it would be welcomed there, that its influence on the campus would do much to keep the college true to the faith, and urged that both Dr. Bauman and Professor McClain should attend the April meeting of the board for the purpose of presenting their program for the proposed seminary. Dr. Bell felt that such a school, if located separately from Ashland College, would attract the major interest and support of the churches and might result eventually in the "loss of the college." By keeping college and seminary together, he thought, the Brethren Church could have both and make the college what it should be spiritually. To the objection that much of the promised financial support might be lost if the school were located in the East. Dr. Bell replied that the college should assume the financial support if placed at Ashland. In a letter to Professor McClain, March 4, 1930, Dr. Bell wrote: "It has been decided to have our college board of trustees meet on April 22. I hope you and Bauman can be here as it will be very important that you should, at least one of you. I am satisfied that the two institutions (seminary and college) cannot be maintained separately at the present time *without the loss of the college* [italics supplied]" (11).

Recognizing the validity of these appeals, both Bauman and McClain agreed to meet with the college board at Ashland for the purpose of exploring the possibilities of reaching some agreement which would not jeopardize the future either of the college or the proposed new seminary. It should be stated here that Dr. Bauman was already a member of the Ashland College board, representing the churches of the Southern California District. Professor McClain had been elected moderator of the General Conference of the Brethren Church for the current year of 1929-30.

## IV. The Agreement to Locate the Seminary at Ashland.

The Ashland College board of trustees convened at Ashland, Ohio, in their annual meeting on April 24, 1930, the date having been changed to make it possible for Bauman and McClain to be present. In a carefully prepared manuscript, Professor Mc-Clain presented the plan of the proposed seminary, dealing with three things: first, the need for a standard Brethren theological seminary; second, the reasons why the Ashland College campus would not be the best place to locate it: and third, some essential conditions which must be met if the seminary were to be located there.

As to "The Need for a Brethren Theological Seminary," many of the

arguments presented by Professor McClain are still cogent today, as indicated by the following excerpts: "The Brethren Church must provide theological training for its own ministry. If we do not, our best young men will go elsewhere. Some have already made application to enter other seminaries. . . . The Brethren Church can not depend upon the arts college at Ashland to do this work. By its very nature the arts college must either be silent or else keep in the background the distinctive positions of the Brethren Church. . . . We need a theological seminary which, by example and precept, will lead men to feel that it is supremely worth while to be a minister in the Brethren Church. . . . Without an adequately trained ministry, enthusiastic for our message, we are doomed. Competition is keen, union is in the air, and modernism is dissolving all differences" (12).

Regarding "The Location of the Seminary," Professor McClain argued that while there would be some advantages in placing it at Ashland College, there were many reasons which could be urged against such a location. A few of these reasons are reproduced here in part: "The seminary should be conducted in a religious atmosphere which does not and can not possibly exist in an arts college which is open to the general public and where the seminary students are a small minority. . . . It should be frankly recognized that the [Ashland | college faculty contains an element which does not sympathize with the theological viewpoint of the seminary and a majority of Brethren ministers. The seminary professors should not be handicapped by the unpleasant task of correcting erroneous theological opinions expressed in [college] classroom and chapel. It is not that such opinions are feared. But it is demoralizing and embarrassing to have these issues arising between faculty members of the same institution. . . . If the seminary teacher ventures to defend the church's viewpoint, he is likely to be regarded as a troublesome heresy hunter and placed in a false light before the [college] student body. If the arts college would support enthusiastically the theological position of the seminary, this situation could be corrected. But experience does not indicate much hope for such a solution, although it might properly be expected of a church college. . . . In some respects the presence of the seminary on the Ashland campus would be an embarrassment to the arts college.

Such seminary work as we are doing there at present is being done surreptitiously. To borrow a well-understood term, we are 'bootlegging' our seminary education as far as graduate work is concerned. This will be perfectly clear to anyone who reads the college catalog (1930). . . . The situation is demoralizing to the best interests of ministerial training in the Brethren Church. . . . If the college [administration] demands the retention of the seminary on this campus, it should be given the dignity and prestige that such a school deserves and must have" (13).

In concluding his presentation of the new seminary project, Professor McClain assured the board that although the men for whom he spoke were strongly in favor of locating the school in southern California where both a building and financial support were available, nevertheless they



THE ASHLAND SEMINARY QUARTET IN 1936

Jacob Kliever, Kenneth Ashman, Robert Ashman, Luther Grubb, and Robert Scott

might agree to the location at Ashland College if the board would approve and support a definite "SEM-INARY PROGRAM" which he then proceeded to outline. Since the main points of this program are of high historical significance, they are reproduced here rather fully as they appear in the original manuscript:

- 1. The present seminary department of the arts college should be made a standard theological seminary for college graduates ... degrees to be granted only to those who have properly matriculated.
- 2. The faculty shall be composed of at least four professors. . . .
- 3. The dean of the seminary should have complete jurisdiction in all seminary matters, similar to the jurisdiction of the president in the arts college. . . . He should be a member of the board of trustees in order that the seminary interests may be properly represented thereon.
- 4. Teachers having the degree of Th.M. from standard seminaries should be ranked with the doctors in the arts college, in such matters as scholastic standing and salary. . . . (If the two institutions were separated, this issue would not be raised.)
- 5. The continuance of the seminary on the college grounds should be regarded as an experiment for the present, and if it proves successful, steps shall be taken to erect a separate building suited to the special needs of the seminary. On the other hand, if the separation of the two institutions should be finally deemed advisable, both college and seminary shall cooperate in the matter so that it may be accomplished without injury to either.
- 6. A plan should be worked out which will insure the financial autonomy of the seminary. This plan should provide either for an equitable division of present and future endowment income between college and seminary, or else authorize the seminary to conduct its own campaign for endowment.
- 7. The seminary should publish its own annual catalog and bulletin.
- 8. Within the board of trustees, there should be a seminary committee composed of at least five members appointed by the president of the board in consultation with

the seminary faculty. The dean of the seminary should be a member ex officio of this committee (14).

After considerable discussion of the proposals as set forth by Professor McClain, although there was some apparent hostility on the part of the college administration and its sympathizers on the board, nevertheless, with no dissenting vote, the proposed plan for the seminary as a graduate school of the college was approved by the trustees. The support of Dr. C. H. Ashman, member of the board and pastor of the First Brethren Church. Johnstown, Pa., was no small factor in the favorable outcome. At the same time Professor McClain was called by the board to reorganize and head the seminary on the new graduate basis, with the title of associate dean. The late Dr. J. Allen Miller, for many years dean of the seminary department, was continued with his title. It was understood, however, with the full and friendly consent of Dr. Miller, that complete responsibility and authority in the reorganization and direction of the seminary was vested in the associate dean. Dr. Miller was enthusiastic for the new plan and cooperated to the fullest extent. The date for the opening of the new school was set for the fall term of 1930.

The college administration acquiesced in the board's action, but it was fairly clear that they were not too happy about it. Viewing the matter purely from an academic standpoint as it might possibly concern the arts college, their attitude was at least understandable. The college on March 19 had at last secured academic accreditation from the North



AN ASHLAND SEMINARY GATHERING IN CALIFORNIA, SUMMER OF 1936 Standing: Rev. and Mrs. Louis Bauman, Mr. and Mrs. Donald Carter, Mrs. Ernest Pine, Ray Klingensmith, Ernest Pine, Mr. and Mrs. Floyd Shiery, Mr. and Mrs. Conard Sandy, Prof. and Mrs. Kenneth Monroe, Prof. Melvin Stuckey. Kneeling: Mr. and Mrs. Orville Lorenz, Mrs. Ray Klingensmith, Mr. and Mrs. Arthur Carey and child, Prof. and Mrs. Alva J. McClain, Mrs. Melvin Stuckey.

Central Association. The added expense of the new seminary plan would to that extent reduce the funds available and needed in the college to maintain the accrediting standards. Furthermore, the administration feared that the establishment of the seminary as a graduate school might injure the academic position of the college in the eves of the North Central examiners who were not interested in positive Christian theological education. It was no secret also that some members of the college faculty would have been only too glad to get rid of the seminary entirely.

But there was another side to the problem which created a genuine dilemma for the administration. A college endowment campaign was in progress among the churches, and the most potent argument being used to secure financial support from the churches was that Ashland College provided education for the ministers

and missionaries of the church. Therefore, the administration hesitated to consent to the establishment of the seminary elsewhere since it would attract the financial support of the churches, most of which were more interested in training students for full-time Christian service than in merely supplementing the secular educational facilities already existing in half a hundred other institutions in the State of Ohio. These were some of the considerations which undoubtedly silenced temporarily the opposition to the establishment of the seminary as a graduate school at Ashland College. They did not welcome the prospect of it coming there, but to have it go elsewhere appeared to be worse. And so the decision was made.

It should be clear, therefore, from the above-mentioned facts, that the proposal and plan for a seminary on a graduate basis did not arise from within the Ashland College adminis-

tration, but came from outside sources interested in the cause of advanced theological education for Brethren ministers. Its location finally at Ashland College was in response to the urgent overtures of officials of the college board, and to the offer of this board to meet the conditions of the program laid down for the new school. Also, it should be said, quite a few supporters of the proposed seminary felt that the location in Ohio would make it more easily available to all the churches of the denomination. Furthermore, although some pastors felt that a mistake was being made in accepting the Ashland location, still others felt just as strongly that the establishment of the seminary there would help to make the college what the churches wanted it to be. This proved to be an unduly optimistic view, in the light of the subsequent history of their relationship.

V. The Beginning of the Seminary as a Graduate School of Ashland College in 1930.

In the Brethren Evangelist, issue of May 3, 1930, President Jacobs publicly announced certain actions which had been taken at the recent college board meeting. Among others things, he wrote, "With the seminary here along with the arts college, our interests will not be divided. There will be no question about the granting of suitable degrees, and everything points to the wisdom of such a choice. More will be said about the situation at length later through these columns" (p. 14).

In the Educational Day issue of the Brethren Evangelist, May 31, 1930. Rev. George T. Ronk, president of the college board, announced formally that "At the recent meeting of the board of trustees arrangements were made for establishment of a postgraduate seminary with power to grant graduate degrees in three- and four-year courses in theological training. . . . Beginning with the first of next September, all new students for the seminary in full-course work must enter the college of liberal arts and graduate therefrom before admittance into the seminary" (p. 2).

In the same issue of the above church publication. Prof. Alva J. Mc-Clain in an extended article outlined the recently adopted "NEW SEMI-NARY PROGRAM" under which "The present seminary department of the college will be enlarged and advanced to the rank of a standard theological seminary for college graduates. . . . All the seminary courses are to be revised and raised to the level of graduate work. . . . The emphasis of the school will be fourfold: orthodox belief, spiritual living, thorough scholarship, and practical application." As the executive head of the new school, Professor McClain announced that the departments and teachers would be arranged as follows:

Dr. J. Allen Miller, dean: department of the New Testament and Greek, with an adjunct in Philosophy.

*Prof. Alva J. McClain*, associate dean: department of Theology and Christian Evidences, with an adjunct in English Bible.

*Prof. Melvin A. Stuckey:* department of Homiletics and Practical Theology, with an adjunct in Church History.

Prof. Kenneth M. Monroe: department of the Old Testament and Hebrew, with an adjunct in Archeology (15).

In delivering his address as the moderator of the General Conference of the Brethren Church, August 26, 1930, Professor McClain said, "This fall for the first time in the history of the Brethren Church we shall be able to offer our young men a regular 3 years' seminary course for college graduates. . . . It seems to me, therefore, that this General Conference should take cognizance of the situation and recommend to the various districts and congregations a wholehearted support of the seminary program" (16). In response to this recommendation by the moderator, the Conference by formal action recommended to the churches the new seminary program (17).

The seminary opened in September, and Dean J. Allen Miller, writing of the need of advanced training for the ministry, in the Brethren Evangelist of September 20, said, "Such a school we have opened for the first time this week at Ashland College . . . a graduate school of theology of such rank as the highest type of evangelical faith and life joined with a ripened and broad scholarship can offer. . . . We are making this beginning now. We must have time to justify this advanced step. . . . May God bless the task to which we now anew consecrate ourselves" (p. 2).

VI. Progress of the Seminary in an Unfavorable Environment (1930-35).

The new arrangement began with the enthusiastic support of all the evangelical pastors and churches which had been praying and working for such a school. Most of the newly adopted program for the Seminary was quickly placed in operation under the direction of the associate dean, Prof. Alva J. McClain, who prepared the first catalog and wrote much of its material which embodied the educational objectives and ideals now being perpetuated in Grace Theological Seminary. From the beginning at Ashland, the original catalog carried as a statement of Christian faith the document adopted by the Brethren National Ministerial Association in 1921 under the title, "The Message of the Brethren Ministry."

The seminary began in the fall of 1930. Two years later the number of regular students had grown to 18, and a steady stream of preseminary students were moving up through the However, even this early the seminary program was meeting a cool reception on the campus, and occasionally open hostility. In certain college classrooms teachers were expressing critical attitudes toward some areas of Christian truth. seminary faculty, in counseling with its preseminary students in the college, felt it their duty to help these students to maintain their Christian Thus it was inevitable convictions. that tensions would arise. In the general chapel exercises, with speakers from both college and seminary faculties, opposing religious viewpoints were often expressed. Students were quick to sense these conflicting views and to take sides according to their inclinations.

Professor McClain, making his annual report for the seminary to the board of trustees, April 25, 1933, referred to this unhappy situation in part as follows: "Since the church commits its ministerial students to the college for a period of 4 years, a very grave responsibility rests upon the college teachers. Upon their personal attitudes will depend largely whether or not the student comes to the seminary with his life purpose intact or seriously damaged. . . .I think the board should give some serious consideration to this matter. I have tried to present it as generally as possible" (18). This report was accepted by the board without any dissenting votes or any challenge from the administration.

Upon several occasions Professor McClain protested to both the president and dean of the college, pointing out that the continuation of these conditions would be certain to bring the entire school under serious criticism. Meeting no favorable response, an appeal was made to the board recommending the adoption of an official statement of faith as a standard by which the fitness of teachers could be determined. Although strongly opposed by the college administration, the board appointed a committee to formulate such a statement. committee brought in a statement, prepared in its original form by Professor McClain, covering the fundamental Christian doctrines held in common by most evangelical believers, but omitting the distinctive doctrines of the Brethren denomination because at least half the college fac-



A familiar scene in Winona Lake.

ulty were members of other denominations. The adoption of the "statement" was bitterly fought by the college officials, but when it became evident that it would pass, the president agreed to accept it and guarantee its adoption by the college faculty if the board would not require each teacher to sign it. The hour was late, the members were tired, and the compromise was accepted. At the time it seemed a great victory, for at last the college had a definite standard of faith. But that proved only the beginning of the battle. The seminary faculty adopted the new statement at once and published it prominently in the Seminary catalog (19). Later the college faculty, in an atmosphere of restrained hostility, passed a motion to adopt it with a few scattered "ayes." The majority did not vote, very evidently to permit the fulfillment of the administration's pledge to the board. The president had copies made and mailed to the ministers of the church, but refused to publish the statement in the college catalog, and never made any serious effort to apply these standards of faith to any individual member of the college faculty.

At the same board meeting of 1933, the late Dr. J. Allen Miller became dean emeritus and Professor McClain was made the dean of the seminary.

By 1934 the difficulties of the college had increased. It had been removed from the list of accredited institutions. The confidence of many pastors had been shaken by the administration's failure to apply the standards of faith. Among the college students there was much discontent, many preseminary students being disturbed by anti-Biblical attitudes in certain classrooms; while on the other hand the worldly majority were clamoring for greater liberty than allowed by the somewhat feeble rules. The tension between seminary and college was heightened when the president suddenly stopped three seminary professors from teaching Bible classes in the college, and also ruled that no college credit would be given for Bible courses taken by college students in the seminary classes (20). In the college certain prominent teachers, for reasons of their



Eugene Allen and Dr. McClain at the 1942 graduation.

own, secretly began to agitate for a change of administration.

The board of trustees, at the spring meeting of 1935, accepted the resignation of President Jacobs and elected to that position Dr. C. L. Anspach, a former dean of Ashland College. The death of Dr. J. Allen Miller had left vacant the professorship of New Testament and Greek in the seminary, and to this position the board called Herman A. Hoyt, a brilliant linguistic student and protege of his former teacher.

VII. A New Administration and Its Trojan Horse (1935-37).

President Anspach's administration began auspiciously and with promise of a better day. He was acquainted with the situation at Ashland, having talked with many of the pastors who were solidly behind the seminary and disturbed about the college and some of its teachers. He had consulted at length personally with Dean McClain before coming to the presidency, pledged his faith and adherence to the college standards of faith, said he would publish them in the college catalog and "stand by" them. In a letter to Dean McClain dated February 11, 1935, Dr. Anspach said he had decided to accept the presidency. As to the "liberal" trends at the college, he frankly admitted that wrong teaching had been going on there, but stated that his policy would be to "reorganize with the Wheaton [College] viewpoint" and "contact conservative men in all denominations"; that in this "direction there was hope and none in the direction of liberalism" (21). This



THE FACULTY, 1947-48

Front Row: Homer A. Kent, Alva J. McClain, Herman A. Hoyt. Back Row: Paul R. Bauman, Harry Sturz, Robert D. Culver.

letter, which contains other material of considerable interest, shows conclusively that there was no misunderstanding on the part of anyone regarding the pledged program of the new president. Furthermore, at a meeting of representatives of both seminary and college, Dr. Anspach announced the above program and then asked each professor present whether he would agree to cooperate in this program. The seminary teachers agreed heartily—for it was their program—the college men finally acquiesced, but with great reluctance. As it appeared afterwards, they were not able to make promises quite as easily as the new president. But at the time it seemed like the beginning of a better day.

In the 1935 annual meeting of the college board, when Dr. Anspach had

been called to the presidency, Dean McClain in his annual report to the board had referred to conditions in the college in part as follows: "The baneful influence of fraternities . . . Faculty worldliness, including addiction to cigarets, cards, and movies . . . Tolerance toward smoking and dancing by the students . . . Drinking and public drunkenness among students, with no apparent serious attempts to investigate thoroughly and discipline . . . Contemptuous attitude toward the church and its ministry . . . Questioning the truths of Christianity, and the teaching of the dogma of evolution . . . Denunciation of the seminary as being responsible for the difficulties here . . . Attempts to discredit the character of the seminary work by claiming to students that it had 'no academic value' . . . Spreading reports throughout the community that the seminary teachers are troublemakers . . . These charges can be verified if the board wishes to investigate. . . . We believe the coming of Dr. Anspach will begin immediately to change these conditions under which we have had to work. His program for the institution, as outlined by him upon several occasions, is the program we have believed in and prayed for through the years. . . . Every difficulty that has ever arisen between seminary and college administration has had to do, either directly or indirectly, with Christian faith and life. No other problem exists. Our battle is not over men, but over truth. We do not hate men; we do hate untruth and error. And we do not propose to surrender when it arises. If you expect us to, do not ask us to remain here. We believe that, if Dr. Anspach's program is loyally and enthusiastically supported, this institution can become by God's grace one of the most outstanding educational institutions in America, spiritually and intellectually" (22).

No president ever began his administration at Ashland College with so complete and united support of its church constituency, or with such unreserved approval for his avowed program. Yet within a few months the new president's almost cynical violation of his solemn promises had precipitated a conflict which virtually wrecked the seminary at Ashland, lost to the college at least half its church constituency, and led to division of Brethren churches into two national conferences. To be sure, one man by himself could not have done all this. There had been existing differences, some trivial, and others more serious, but none that could not have been handled without such farreaching results if the actions of Dr. Anspach had been tempered with more wisdom and good will.

Consider some of these actions. A clear indication of his real inclinations appeared when the new president became sharply critical of the seminary because its teachers protested the inclusion of certain religious modernists on his inaugural program. Furthermore, one of his first administrative acts was the proposal of certain constitutional changes to permit a substantial increase of non-Brethren membership on the board, and depriving the church districts of their former elective powers, thus making the board self-perpetuating. This was serious enough for the college, but far worse for the seminary which was controlled by the same board. Again, he began to reduce arbitrarily the small financial allowance made to the seminary for essential activities such as the annual day of prayer. In his first year it was found that, in spite of his former pledges, the new president was actually sympathetic with the very teachers in the college whose attitudes had caused much of the difficulty under the former administration.

During the academic year of 1935-36 Dr. K. M. Monroe resigned his position as professor of the Old Testament, and President Anspach authorized Dean McClain to secure for this position Rev. Homer A. Kent, then pastor of the First Brethren Church of Washington, D. C. After the latter had accepted the call, Dr. Anspach suddenly reversed himself, to the

great embarrassment of all concerned, leaving the seminary with less than the minimum number of teachers necessary to maintain standard theological work (23).

At the 1936 meeting of the board, a large part of the president's report was devoted to an unwarranted and rather petty attack upon a group of preseminary college students who had distributed Christian tracts on the campus; and submitted a plan to divide the college student body into two groups in relation to "standards of living and conduct"; the one group to be permitted to uphold "restricted standards"; the other and larger group not to be required to live in harmony with such restricted standards of "social activities"; and the views of each group were to be "respected and protected" (24). This absurd proposal, supported by a majority of board members present, aroused widespread indignation, provoked the resignation of Dr. L. S. Bauman from the board, and subsequently resulted in the historic "Open Letter" addressed to the president of Ashland College by the Brethren Ministerial Board of the Southern California District (25).

VIII. The Conflict Enters the General Conference of 1936.

Following the issuance of the "Open Letter" and its distribution throughout the churches, the college president labored hard to explain his actions and rally support to his administration. When the General Conference convened in August of 1936, the main issues had become fairly clear: first, the protection of

"liberalism" in the college because of the refusal of the administration to apply the officially adopted standards of faith; second, the question of church control over its board; third, the conflict over standards of life and conduct on the campus; fourth, deep concern regarding the future of the seminary under the jurisdiction of a hostile president now supported by a majority of the board, and whose promises apparently meant little.

The so-called "Ashland College Problem" reached the floor early in the General Conference where it was discussed to some extent. That the problem was no mere tempest in a teapot is abundantly clear from the following actions passed by the Conference:

First, after the public reading of the "original charter of Ashland College," a motion was made that the Conference appoint a committee of seven men to investigate the condition causing the disturbance and report back to the General Conference in 1937. Although bitterly opposed by the college president and his friends, the motion passed with a fair majority of votes. According to the Minutes, page 13, "The Special Committee for investigation of Ashland College as elected by conference are as follows: R. D. Barnard, C. A. Stewart, R. F. Porte, Wm. Schaffer, Jr., Roy Patterson, E. H. Wolfe, H. V. Wall" (26). This committee organized and outlined a program of procedure, but was informed by the college administration that it would have to wait for an invitation from the college board which would not meet until the following year (27).

Second, as to the proposal of the

college president to increase the non-Brethren membership on the board, the General Conference adopted a strongly worded resolution warning of the danger of opening the door to modernistic control, and disapproving his proposal. Again the college administration fought the Conference action, and subsequently proceeded to do exactly what the Conference had disapproved (28).

Third, smarting under the adverse actions of the Conference, the friends of Dr. Anspach proposed a motion of confidence in him and the entire administration of Ashland College. This motion was tabled by the Conference (29).

#### IX. The Year of Decision, 1936-37.

Coming from his defeat at the General Conference, in which the seminary had participated actively, the college president proceeded to make things uncomfortable for those seminary teachers who continued to insist on the use of the college Statement of Faith. The climax came early in 1937 when the entire faculty of the institution had met to consider a proposed code of "Rules and Regulations" for their organization and guidance. This code provided, among other things, that "a member of the teaching staff may be dismissed . . . for inefficiency or neglect of academic duty, immorality, or conduct unbecoming to a gentleman" (30). Dean McClain moved the addition of another cause for dismissal, namely, "for teaching anything contrary to the college Statement of Faith." This motion was quickly defeated by a loud chorus of "No's." Pointing out

the seriousness of this action. Dean McClain asked that his own affirmative vote be made a matter of record. Prof. Herman A. Hovt made the same request. Someone moved that all the votes be so recorded, but the motion was overwhelmingly defeated. At this point the late Dr. L. L. Garber, no mean parliamentarian, informed the chairman that anyone could demand a roll-call vote. Instantly Professor Hoyt made the demand, and the roll-call began. happened so quickly that the opposition had no time to collect its wits, and the chairman simply moved with the tide. Otherwise the issue might never have come to a clean-cut public decision, as it did, with no escape for anyone (31).

The second name called in alphabetical order was that of the president himself. Dr. Anspach made an angry speech against the application of the college Statement of Faith and voted an emphatic "No," after which there was no longer any uncertainty as to the safe way to vote. When the vote was finished, only five votes were recorded as favoring the application of the Statement of Faith. Three of the votes were cast by the seminary teachers-Hoyt, McClain, and Stuckey. Only two college teachers supported the seminary position — the late Dr. L. L. Garber, and Dr. Scholl, who a year later was quietly pushed out of the college.

The above incident is related somewhat in detail because it seems to have precipitated the fateful decision of the college president and his supporters to put an end to the theological seminary, at least in the form and with the uncompromising Chris-

tian viewpoint which had characterized its original founding and conduct during the 7 years from 1930 to 1937. Sensing indications of this decision, late in the year Dean McClain made a final and friendly appeal to Dr. Anspach not to act recklessly because of the wide area of church interests which were involved. But the appeal was fruitless. The administration was already busily engaged in assembling to its support various small groups which had little in common except a feeling of resentment against the determined stand of the seminary for the application of the college Statement of Faith.

### X. The 1937 Meeting of the Ashland College Board of Trustees.

When the board met at Ashland on June 1, 1937, the controlling majority had its plans laid in advance. As a rather empty gesture in the direction of investigating itself, and to forestall the expected adverse report of the General Conference Investigating Committee, the administration had set up its own committee. Its three members, all well known for their opposition to the seminary, made perfunctory inquiries of several teachers, but their attitudes made it clear that they had already decided that the college administration was right. Both the late Dr. L. S. Bauman and Rev. C. H. Ashman came to the board meeting as members designated by the Southern California District, but under the new constitutional provision adopted by the college board in defiance of the General Conference disapproval, both men were refused a seat on the board. The minority who stood for the Statement of Faith fought valiantly but vainly. It had already become clear, from published statements of the college administration and its supporters, that they had fixed upon one of two alternate goals: they intended either to gain control over the General Conference of the denomination; or failing this they would move to take the college entirely out of the denominational con-



Dr. Paul Bauman bids farewell as he begins a world tour of mission fields with Dr. Louis Talbot, September 1949.

trol. The college attorney had already prepared a brief to show that the Brethren Church could not legally control the institution (32).

Anticipating to some extent the objective of the college administration, and desiring to establish a historical record of the situation, Dean McClain of the seminary in his annual report to the board reviewed the events which led to the founding of the seminary at Ashland in 1930, re-

reading some of the documents he had presented before the board in 1930, and calling attention especially to Point 5 in the "Seminary Program" adopted that year by the board, which read as follows:

"The continuance of the seminary on the college grounds should be regarded as an experiment for the present, and if it proves successful, steps shall be taken to erect a separate building suited to the special needs of the seminary. On the other hand, if the separation of the two institutions should be finally deemed advisable, both college and seminary shall cooperate in the matter so that it may be accomplished without injury to either."

Dean McClain then said, "Recent disappointments and difficulties might be discussed here at length from the seminary standpoint, but I have no inclination to do so, unless such a course becomes necessary. It will be enough to say that my arguments for a separate location and autonomy for the seminary, uttered before this board 7 years ago, are all valid today." He then recommended that the seminary be separated from the arts college. The report and recommendation were received in complete silence and filed with the secretary of the board (33). The answer of the board, made at a later session, was a weasel-worded document, carefully phrased to avoid making any charges, requesting the resignations of Dean McClain and Professor Hoyt, with the alternative of dismissal (34). These two professors, feeling that the cause for which they had battled could be served better by declining to resign, thus compelled the administration to carry out its threat. The letters of dismissal came on June 4, 1937.

In neither the official action of the board nor the letters of dismissal was there any specific charge of any kind whatsoever, either against Dean Mc-Clain or Professor Hoyt. The board's published version referred vaguely to a lack of harmony between college and seminary, but made no attempt to explain what the problem was or who was responsible. Basically, of course, there was only one problem — the problem of Christian faith, and it was nothing new at Ashland College. The old problem had simply been dramatized by the broken promises of an administration which had publicly pledged itself to "stand by" the school's own "Statement of Faith." And the drama was heightened somewhat by the summary dismissal of two men who thought that promises should be kept.

The news of the board's action aroused widespread indignation. Anticipating to some extent this result, the college belatedly attempted to shroud itself with a cloak of orthodoxy by publishing the troublesome Statement of Faith both in its current catalog and a special bulletin sent out to the churches. But later, when the futility of this gesture became apparent, the Statement of Faith was dropped from the next catalog (1938-39) and in its place was substituted a watered-down version of religion which left more room for "liberal" and Unitarian variations (35). The publication of the Statement of Faith, of course, changed nothing. real issue was not merely its publication, but rather its application.

Upon this issue the college administration and faculty, by a roll-call vote, had already overwhelmingly rejected it.

Following the elimination of Mc-Clain and Hoyt, the administration moved quickly to reduce what was left of the seminary to complete subservience to the college. Evidence of this appeared almost at once, and later even in a published report of the examiners of the North Central Association which spoke with warm approval of the changed situation. "A division of the faculty," said the examiners, had now been remedied by certain "changes" in personnel. Furthermore, "The new members on the staff appear to be merging their interests with those of Ashland College" (36). The implications of this report are unmistakable and significant. In any conflict within a school over the restriction of "academic freedom" by the application of definite standards of Christian faith, almost any informed person knows to which side the average secular accrediting agency would lend its approval and support, especially if it knew that practically the entire staff was against the restriction.



The Ellet Church, Akron, Ohio, when it housed Grace Seminary, 1937-39.

Through all this experience, though bitter at the time, some useful lessons were learned by those who would later carry on the wrecked seminary reorganized under a new name. It is not enough to *have* a statement of faith. It is also necessary to bind the statement legally into the institution, and then have men who have the will to support it.

#### XI. A New Organization and a New Name—1937.

Immediately following the 1937 meeting and radical action of the Ashland College board, a prayer meeting was held at the home of the late Dr. J. C. Beal in Ashland. Dr. Beal in earlier years had been a teacher in the college when he had held very "liberal" views. Later, after some years in the pastorate, he had completely abandoned these views and became an able and stalwart teacher of the Word of God. In his home that night there were gathered some of the conservative minority from the college board, members of the foreign missionary board which had been meeting at the same time, a few nearby pastors, and also representative students from both college and seminary. There was not much discussion, but there seemed to be general agreement that some provision should be made for the perpetuation of the ideals and faith of the seminary which had been founded 7 years before, and also to care for the students who were already saying they could never return to the Ashland campus.

Without any human leader, the brethren went to their knees in

prayer. When they rose, the late Dr. L. S. Bauman took out his pen, wrote a personal check, and said, "I want to give the first gift to the new school." Someone suggested that a paper be circulated for the signatures of all present who desired to work and pray for such a school. All signed except Prof. M. A. Stuckey, who said he wanted first to find what his status was at the college. Although he had been the most vociferous (and heartily disliked by the college) critic of the "liberalism" in the college during his 7 years as a seminary teacher, and also during his earlier student days, nevertheless he managed to make his peace with the administration, but at a cost which shocked his former colleagues and students.

A tentative organization was formed, called "The Brethren Biblical Seminary Association." Later in the summer of 1937 its officers met in Philadelphia where it was decided that the name of the school would be "Grace Theological Seminary," and that its temporary location would be in the Ellet Brethren Church, Akron, Ohio, in response to the cordial invitation of its officials and pastor, Ravmond E. Gingrich, who had been the second graduate of the seminary when at Ashland. Herman A. Hoyt and Alva J. McClain were extended a call to serve as professors, and the latter was tendered the position of Other possible teachers president. were contacted and gifts began to come in. The late Dr. H. V. Wall was the first treasurer, and Mr. F. B. Miller, then in the printing business in Akron, donated \$1,000 worth of publicity material.

While at Ashland from 1930 to

1937 the school had become widely and favorably known because of its leadership and stand for the faith; and as news of the outcome of the controversy spread throughout the country, many expressions of sympathetic interest came from other conservative schools and Christian leaders outside the Brethren Church. Offers came to house the school in its reorganized form, providing also library facilities. In the meantime the college administration and its supporters began to gird themselves to meet the rising storm of protest.

#### XII. The General Conference of 1937.

The Conference met on August 23 in an atmosphere of tension. Thursday morning the Conference heard the report of the Ashland College Investigation Committee as read by its secretary, Wm. H. Schaffer, Jr. Although too lengthy for complete reproduction in these pages, it will be sufficient to say that the report fully sustained the attitude of the seminary professors who had been dismissed. The report found, first, that the college board had defied the 1936 Conference action by enlarging the non-Brethren representation on the board. Second, the report found that there was a growing antagonism between college and seminary due to the college's attitude toward spiritual standards of life and conduct. Third, the report found that certain members of the college faculty had "openly questioned statements of the Bible and others were utterly indifferent towards the great doctrines of the Bible." Doctrines questioned included the Virgin Birth, Blood Atonement,

the New Birth, the Resurrection Body, and the Second Coming of Christ. Only one college professor was praised uniformly as an "ideal" teacher in a Christian college. Fourth. the report found that material was being published in the college paper which was "highly objectionable." Fifth, the report found that the basic cause of the "friction" between the college administration and the seminary had been the insistence of the seminary upon "strict adherence to the standards of faith" which had been adopted by the board in 1933: and that this had led to the dismissal of Dean McClain and Professor Hoyt (37).

This report was signed by all five members of the committee, as follows: W. H. Schaffer, C. A. Stewart, R. F. Porte, Ed Wolf, Henry V. Wall. Two of the original members of the committee had resigned during the year. These two members, however, were deeply sympathetic with the seminary position, and subsequently became trustees of Grace Theological Seminary. Two of the five signers, Stewart and Porte, beginning to see the possibility of church division over the report, stated before the Conference that they had not realized that their signatures would be construed as indicating approval of the report! These two men made no minority report, however, and later threw their support to the college administration.

The report had been based largely upon written testimony from students who had taken work in both Ashland College and Seminary, many of whom later personally offered verbal testimony before the General Conference. After prolonged discussion

of the report, it was agreed to appoint a committee of six, three from each of the opposing groups of delegates, with instructions to choose a seventh member, study the report and bring some recommendation to the Conference. On Saturday the committee of six reported that it was unable to agree on the seventh member and returned the entire problem to the Conference. In the meantime, the original report of the Investigating Committee was brought to a vote (38).

The published record of the exact motion is not clear, but the secretary of the 1937 Conference has personally interpreted his record as follows: The motion was negative—not to accept the report. Those who were for the report, and therefore against the motion, called for a two-thirds majority vote to pass the motion (which was permitted under the conference rules). The affirmative votes were 263; the negative 275. Thus the motion to reject the report failed. Those who favored the report saw that the rather close division would, under the two-thirds rule, make it impossible to pass a motion to adopt the report. No subsequent vote was ever taken. From the above stated test vote, however, it was clear that a majority of the delegates present favored the re-



The quarters of Grace Seminary (second floor) from 1939 to 1951.

port of the Investigating Committee, 275 to 263. In any event it was evident that the newly organized seminary would have an adequate support from the churches which were thoroughly evangelical and missionary-spirited.

On one evening following the General Conference sessions, a rally was held in a local Winona Lake church for the friends and supporters of Grace Seminary. It was an unforgettable occasion attended by over 500 people, characterized by personal testimonies of the Lord's goodness, the singing of hymns of praise, and united prayer. Here the first large gift came to the seminary—\$1,000 from Miss Estella Myers, pioneer foreign missionary to Africa. The late Dr. Wm. E. Biederwolf was present, and the impressions gained from the meeting led him to invite the new seminary to make its home at Winona Lake (39).

XIII. The Opening of Grace Theological Seminary at Akron.

At the convocation service held on October 4, 1937, the new school began its work with a student body of 39. Included were found all the former students at Ashland except two. Thirteen of the student body were committed to foreign missionary service. In spite of its limited facilities in space and library and equipment, the spirit of the group was impressive. The evangelical churches of Akron gave a cordial welcome to the new institution, and the newspapers gave space generously for its announcements.

The legal charter under the laws



THE LADIES' TRIO, 1950 Mrs. Evan Adams, Vivian McBride, and Lucinda Rogers.

of Ohio was received on April 8, 1938, and on June 3 the first degrees were conferred on a graduating class of three: Kenneth B. Ashman, former president of the Ashland Seminary student body, now pastor of the First Brethren Church, Wooster, Ohio; Robert Miller, now pastor of the Ghent Brethren Church, Roanoke, Va.; and Russell Williams, now pastor of the Grace Brethren Church, Yakima, Wash.

On its first board of 27 trustees were the names of outstanding pastors of the largest and most aggressive churches in the denomination. all the officers of the Brethren foreign missionary society and board, editor and manager of the Brethren publications, secretary of home missions, and also a number of prominent laymen. Over half of its membership was composed of men who had formerly studied at Ashland College and Seminary. Practically all graduates of the latter became members of the alumni association of Grace Theological Seminary because they regarded the new school as spiritually and educationally a genuine continuation of the school founded at Ashland in 1930.

With their late experiences in mind, the new board took the original Ashland Statement of Faith, enlarged its content, added a very complete Biblical documentation, and then included it as one of the purpose clauses in the Ohio charter, to which each trustee and teacher is required "to subscribe annually in writing." Furthermore, sensing the dangers inherent in a self-perpetuating board, the charter placed ultimate control in a body of corporation members composed of those who give to its financial support and are in agreement with its purposes. These elect the board of trustees, vote on amendments to the constitution, and determine general policies (40). In this type of organization, Grace Seminary followed the model of the Foreign Missionary Society of the Brethren Church founded in 1900 and which has proven to be the most successful organized area of work in the denomination. It was this form of organization that protected the foreign missionary work from disaster when the Ashland group, by a parliamentary maneuver, secured control of the General Conference 2 years later in 1939. active missionaries gave adherence to the new school and its supporting churches.

XIV. The Final Location at Winona Lake, Ind.—1939.

During the two years of the seminary at Akron, Ohio, the board had given much thought and prayer to the matter of its final location. A formal invitation came from the First Brethren Church of Long Beach, Calif., offering to house the school in the

building originally contemplated when the school was founded in 1930. As indicated above, the location at Winona Lake was urged by the late Dr. W. E. Biederwolf, who was closely acquainted with the conservative, evangelical, and premillennial position of the Brethren behind the school. Furthermore, many of the Brethren pastors and leaders felt that a central location would more easily serve the educational needs of the Brethren who had been meeting at Winona Lake in annual conference for over half a century. It also appeared that a school of this character was needed in northern Indiana and the surrounding territory, since from its beginning Grace Seminary attracted students from many conservative Christian groups outside the Brethren Church. Arrangements were made to lease the upper floor of the three-story building owned by the Free Methodist Publishing House, and the seminary opened its third annual session in the new location, being received cordially by the local community and by the Winona Lake Christian Assembly.

Unfortunately the growth and immediate success of the school seemed to deepen the antagonism of those leaders in the Brethren Church who had given their support to the wrecking of the former school by the Ashland College administration. On the other hand, the supporters of Grace Seminary had made their attitude toward Ashland College very clear—they were entirely willing to see that institution pursue its way, but they did not propose to support it in the path it had deliberately chosen. At the same time they insisted, as mem-



OPENING THE BIDS ON THE PROPOSED SEMINARY BUILDING
(At office of the architect, Fort Wayne, Ind.)

Standing (left to right): Miles Taber, Cleve Miller, F. B. Miller, Bernard Schneider, Herman Hoyt, Paul Bauman, L. L. Grubb.

Seated: Architect A. M. Strauss, Alva J. McClain.

bers of a congregationally governed body, upon their right to carry on in their own school the Christian standards and ideals originally embodied in the school founded in 1930. Other denominations, after all, had more than one school, often differing widely in their theological viewpoints. That the founders of Grace Theological Seminary held an attitude quite remarkably free from rancor or a spirit of vindictiveness is indicated in the closing paragraph of Dean Alva J. McClain's final report in 1937 to the Ashland College board of trustees:

"Although the college has not chosen the path I would have chosen, still I have tried sincerely to understand and sympathize with her problems in the light of her choice. . . . Since our tasks are different, and our paths do not seem to be leading in the same direction, why should we attempt to destroy each other? Would it not be better to follow the original plan, plan for an amicable separation, and go our ways? If there is some difference of opinion as to the rightness of our respective positions, doubtless time (and our works) will at last pronounce the infallible verdict" (41).

But there were some men (not all) supporting the Ashland College viewpoint who seemed completely determined to destroy the new seminary, or failing this, to bring about a division of the Brethren congregations in America. The documentary record of the years 1937 through 1940 (a long

story) shows conclusively that those leaders who had brought about the founding of the seminary in 1930, now being continued by them in Grace Theological Seminary, on more than one occasion tried earnestly to prevent division. All they asked for themselves and their congregations was the liberty provided specifically in the original Ohio charter of the Brethren Church in 1882. This brief document reads in part as follows: "The purpose for which this corporation is formed is to perpetuate and extend the Christian religion and the influence of the Gospel, and to that end promote the harmony, efficiency and progress of all local Brethren churches in the United States without interfering with congregational control and government" [italics supplied].

At the General Conference of 1939, the time that Grace Seminary moved to Winona Lake, a very large attendance of delegates was indicated. The membership committee, controlled by the Ashland group by the narrow margin of one vote, rejected a group of 81 credentials presented by delegates from churches supporting Grace Seminary. Apparently these credentials had been held back until the Ashland College group was fairly certain that they had a majority among the delegates already seated. Then the committee brought in a recommendation to reject the 81, and the majority of Ashland supporters was able to adopt the recommendation, thus guaranteeing that no future action could change their majority. The charge against the 81 rejected delegates was that they had supported "competing organizations" (a primary reference to Grace Seminary). The hypocrisy of this charge was made clear by the fact that the committee had already seated the president of Grace Seminary as well as most of its board of trustees! But they had waited with their unfair maneuver until they had a very large block of credentials before revealing



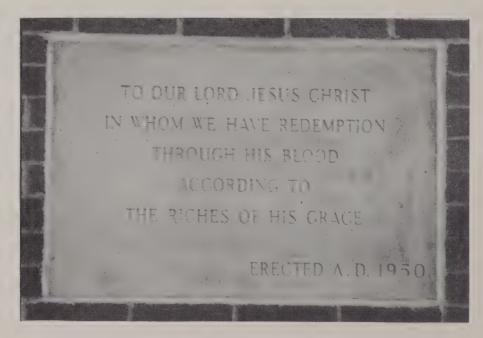
Dr. McClain dedicating the cornerstone of the new building, July 30, 1950.

their scheme. Somewhat appalled by the brazen character of these tactics, and convinced that the entire action was an illegal violation of the Conference rules, the supporters of Grace Seminary (now held to a fixed minority) refused to vote upon any motion throughout the Conference (42). Other delegates, noting the situation, did not even bother to present their credentials.

It was this totally unexpected and

palpably illegal violation of its own rules that delivered the General Conference into the hands of the Ashland party. The sole recourse left to the injured delegates was an appeal to the civil courts, which was precluded for them by the Biblical precept against the initiation of such action, long held by the Brethren. The injured churches did the only thing possible for them under the circumstances, in declaring the entire General Conference to be un-Brethren and without any ecclesiastical authority (43). These churches and their pastors, comprising about onehalf of the denomination at the time. returned the next year to hold the General Conference at Winona Lake under its original and time-honored rules. The Ashland group took their general conference to Ashland College at Ashland, Ohio. Thus the division of Brethren congregations into two conferences was brought about. The issue of congregational government in the Brethren Church was finally determined in the Ohio courts, where an Ashland College minority in the First Brethren Church of Dayton sued the large majority and pastor for possession of the property. The argument of the minority was that the majority had become non-Brethren because they refused to support Ashland College and the general conference which it controlled. In both the lower and the highest Ohio courts, it was decided that the Brethren Church was truly "congregational" in government and therefore no local church could be bound by any ecclesiastical organization outside itself. Any Brethren congregation was free to support or not support any conference or educational institution (44).

On April 29, 1940, Grace Theological Seminary received its legal charter as an institution of higher learning under the laws of the State of Indiana (45), and the first degrees granted



INSCRIPTION ON THE GRACE SEMINARY CORNERSTONE



The New Building Under Construction—November 1950

under this charter were conferred on May 9, 1940.

XV. The New Building and the New Campus—1951.

In 1945 the board of trustees of Grace Seminary began plans to erect a building which would be suited for special needs and its enlarged student body. Some gifts had already been made for this purpose. An architect was secured who drew tentative plans. These were revised several times as the student attendance in-

creased rapidly. A building planned for 100 students became one planned for 400 before the actual construction began in April 1950. At this writing the building is almost completed, and the 1951 graduation services will be held there on May 29.

The building is located on a 33-acre campus on the east edge of the town of Winona Lake, yet only about 7 blocks from the lake. Although the contracted cost is only about \$325,-000, at present prices the edifice is approaching a value of more nearly half a million dollars. The architec-



The Student Body with the Construction Crew Behind the New Building



Student Body and Faculty in the Auditorium of the New Building

tural motif is Early American, adapted to meet the distinctive needs of a theological seminary — academically, spiritually, and socially. The total length of the building is 182 feet. The chapel wing, projecting forward on the left, is 92 by 32 feet. The library wing, projecting backward on the right, is 86 by 34 feet, fitted with open book stacks. The central part of the building is 115 by 61 feet, containing the main offices and classrooms. The ground floor is high and well-lighted with a pleasing fenestration arrangement, constituting virtually a first floor. It contains a social lounge, kitchen, classrooms, heater and mechanical space, and an auditorium for recreation and large gatherings, with a seating capacity of over 800. The second floor contains offices for teachers, missionary and youth organizations. In the tower a room is reserved exclusively for prayer. Above and back of the chapel is a room to be equipped for sound-recording and broadcasting purposes. The entire building is being supplied with public-address, paging, intercommunication, and clock-program systems. The construction is concrete and steel, faced with brick trimmed with Indiana limestone. The heating system is oil-fired steam, with special ventilating accessories for chapel, the larger classrooms, library, and auditorium.

This new building will be dedicated at the time of General Conference, August 1951, so that this momentous and happy occasion can be enjoyed by many of the pastors and people who have prayed and given toward its realization. It stands as a monument of the grace and faithfulness of God, who never fails to bless His people when they "stand fast in the Lord" and "in the power of his might."

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# The Academic History of Grace Theological Seminary

# By Dean Herman A. Hoyt

Chapter I. The Early Years at Ashland, Ohio.

In a very real sense the academic history of Grace Theological Seminary goes back to the origin of Ashland Theological Seminary in 1930. In those early years from 1930 to 1937 the foundation was laid for what is now being perpetuated under the name of Grace Theological Seminary. The intellectual and spiritual ideals were formulated then, and remain unchanged to this day. And almost the entire faculty and student body of Ashland Seminary participated in the organization of Grace Theological Seminary. For this reason it is in order to relate briefly the history of Ashland Theological Seminary and refer to it as the early history and background of Grace Theological Seminary.

Ashland Theological Seminary was organized in the fall of 1930 on the campus of Ashland College, located at Ashland, Ohio. Ashland College was the one educational institution of the Brethren Church from its beginning, and was committed in part to the training of men and women for the ministry and missionary service. At no time up to 1930 had this division in the school been enlarged beyond a Bible department offering more than a major in theological sub-



DR. HOYT AT HIS FILES

jects. But even this fell far short of the necessary training to enable men to be efficient and productive ministers and missionaries. The realization of this encouraged the creation of a separate school of learning on the Ashland College campus known as Ashland Theological Seminary, a graduate school of Ashland College.

It was necessary to bring only one teacher from the outside to organize the school with a full capacity of four. Three of these men had been already employed by the college, and were academically prepared for their ministry in the new graduate school. Dr. J. Allen Miller, who for years had served on the faculty of Ashland College, teaching in the Bible Department, became the dean of the new school. The title given him, however,

was out of respect for his age and long years of service. Actually the school was organized and placed under the direction of Dr. Alva J. McClain, who was given the title of associate dean. Four years later, when Dr. J. Allen Miller was made dean emeritus, Dr. McClain was given the full title of dean. Dr. Kenneth M. Monroe served as the secretary of the faculty and overseer of the library, while Prof. Melvin A. Stuckey was given direction of the practical work in the school.

From the very beginning this new school followed the lines of the standard theological schools of the land, though inaugurating distinctive elements of instruction best adapted to carry out the primary objective of the school. It was preeminent in the minds of those who joined in organizing this new school, that the Bible should be the central textbook, and that the whole curriculum should prepare men to be expositors of the Word of God. To this end four departments of instruction were set up. Believing that the Bible was inspired in the original languages, proper emphasis was given to the fields of Old Testament and Hebrew and to New Testament and Greek. The department of Christian Theology and Apologetics was intended to systematize and organize the Biblical material, while the department of Church History, Practical Theology and Homiletics was designed to give practical expressions and application to the Biblical instruction.

Providentially God had been preparing a student body for the organization of Ashland Seminary. Four college graduates entered this school in the fall of 1930, one of whom had enough graduate work for 2 years of advance standing, and was graduated at the close of the first annual session in the spring of 1931 and granted the regular theological degree. Finding favor with students looking toward the ministry, the student body increased from 4 students in 1930, to 10 in 1931, 18 in 1932, 20 in 1933, 17 in 1934, 18 in 1935, and 24 in 1936-37. There were graduates each year beginning with 1 in 1931, then successively 1, 2, 7, 8, 2, and 4 in the spring of 1937.

Though, from the first, real effort was made to provide a deeply spiritual atmosphere with emphasis upon prayer, it was not until the early spring of 1936 that a definite day was set aside for fasting and prayer. The entire student body of the seminary with the faculty joined in this spiritual exercise, together with the preseminary students in the college. Three sessions were held that day, the first consisting of personal confession, the second emphasizing praise and testimony, and the third devoted to petition. The outpouring of the Spirit upon the assembled group was so great and far-reaching that a day of prayer became an annual event from then on.

In March of 1935 the untimely demise of Dr. J. Allen Miller left the faculty with only three members. It was at the spring meeting of the Board of Trustees that Herman A. Hoyt, just graduated from the 3-year theological curriculum, was called to fill the position left vacant by his teacher. During his final year in the seminary he had been assisting in the Greek department over which Dr. Miller was the head. It was Dr. Miller's request and counsel that Mr.

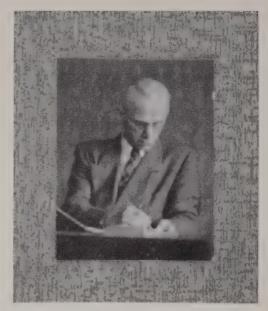
Hoyt be called to fill his place, and at the recommendation of the seminary faculty, the Board of Trustees called him to this position in the fall of 1935. Before assuming his new duties, Mr. Hoyt took graduate work in the University of Michigan during the summer.

Though the school year 1935 opened with a full faculty, Dr. Kenneth M. Monroe resigned at the close of the first semester. It was therefore necessary to distribute his work among the faculty. Some of the Old Testament courses were taken over by Professor Hoyt including the class in Hebrew Elements. Certain college Bible courses were assumed by other members of the faculty. With a faculty of three, and the assistance of special lecturers, Dr. L. S. Bauman, Dr. William Evans, and Dr. David L. Cooper, the work was carried on throughout the 1935-36 year. And though a fourth faculty member had been settled upon for the ensuing year, at the last moment this action was reversed by the college administration and the seminary was compelled to begin and carry through 1936-37 with the same three members.

By the spring of 1937 the number enrolled in the school had reached the number of 24, the largest number in training for the ministry up to that time in the history of Brethren education.

Chapter II. The Organization— Sessions in Akron, Ohio.

The organization of Grace Theological Seminary, though prayed into existence in Ashland, Ohio, and first located in Akron, Ohio, was really



DR. McCLAIN IN HIS THEOLOGY CLASS

consummated in Winona Lake, Indiana. It was here in connection with the General Conference of the Brethren Church that the corporation membership was begun, the first Board of Trustees was elected, the name was settled upon, and the first teachers were called. All these matters were determined in late August and early September of 1937.

At this organizational meeting the Board of Trustees called Dr. Alva J. McClain to head Grace Theological Seminary as its president, and serve in the capacity of professor of Christian Theology and Apologetics. Dr. Homer A. Kent, then pastor of the First Brethren Church in Washington, D. C., was also called to serve as full-time professor of Practical Theology and Church History. He was unable to begin this ministry until the fall of 1940, though he did serve in a part-time capacity through the first 3 years of the school. To assist the president in the full-time teaching ministry of the school, Dr. Herman A. Hoyt was called to fill the chair of

professor of the New Testament and Greek.

After long deliberation, it was decided to accept the invitation of Pastor R. E. Gingrich and his congregation, the First Brethren Church in Akron, Ohio, and temporarily locate the new school in their quarters. One overshadowing reason for this decision lay in the fact that the students, who were most likely to enter the school in the fall, were pastors in that region. The building used by the First Brethren Church of Akron, though not offering all the facilities of one specially designed for school purposes, nevertheless proved adequate for the launching of the school. And in these quarters Grace Theological Seminary began its ministry and grew and prospered through its first 2 years.

Since President Alva J. McClain and Dr. Herman A. Hoyt had been faculty members at Ashland, and the curriculum of the former school was almost wholly developed and arranged under the deanship of Dr. Mc-Clain, it was quite logical to expect the new school to follow closely the same departmental pattern. Now free from any outside or inside encumbrances, even greater emphasis was given to exposition of the Scriptures. Dr. McClain added Homiletics and certain Old Testament courses to his teaching load of Christian Theology and Apologetics. Dr. Hoyt continued to teach in the field of New Testament and Greek, but also assisted in Homiletics, Old Testament, and Hebrew. Dr. R. E. Gingrich taught the courses in Church History, while Dr. Homer A. Kent came in for several weeks each semester and lectured in the fields of Old Testament, Practical Theology, and Archeology. The following year Dr. J. C. Beal, Rev. Thomas Hammers, Rev. Everett Niswonger, Rev. Leo Polman, and Henry Rempel joined the faculty as part-time instructors in Practical Theology, Old Testament, Personal Soul Winning and Music.

Most important of all is the student body with which this new school began on October 4, 1937. The story is one that can never be forgotten. By the spring of 1937, there were 24 students in Ashland Seminary. Four of these graduated at the May commencement. Of the 20 remaining, 18 withdrew, with the intention of matriculating in Grace Seminary. These 18 were kept together by the student body president, Rev. Kenneth Ashman. And out of these 18 came 11 who formed the solid nucleus for the new student body, along with one graduate who returned for further work. Kenneth Ashman, John Aeby, Harold Etling, Mrs. Ada Etling, Albert Flory, Luther Grubb, Edward Hay, Hill Maconaghy, Arthur Malles, Robert Miller, John Squires, and Russell Williams were pioneers in Grace Seminary. They were joined on registration day by six preseminary students who had formerly attended Ashland College: Wayne Baker, Edward Bowman, Harold Dunning, Mrs. Marguerite Dunning, Arnold Kriegbaum, and Blaine Snyder.

Quite to the amazement of everyone, 21 others joined the above-mentioned 18 on that memorable day, October 4, 1937, to make up the first student body of Grace Theological Seminary. We affix their names because they too pioneered in the launching of the new school: Ralph Carmany, Mrs. Margaret Emmons,



THE FACULTY OF GRACE SEMINARY, FALL OF 1943
Paul Dowdy, Homer Kent, Alva McClain, Herman Hoyt, John Aeby, Mabel Crawford

Mrs. Edith Gingrich, Donald Hare, Earl Miller, Ernest Myers, Estella Myers, Vernon Newton, Henry Rempel, Edna Silkett, Ethel Morrill, Ruth Snyder, Charles Thomas, Ethel Thompson, Robert Williams, Mrs. Robert (Lenora) Williams, Mrs. Russell (Margaret) Williams, Herbert Wolfe; and in the graduate division three men enrolled: Raymond Gingrich, Herman Hoyt, and Cloyce Pugh. There were 39 in all. 13 of them committed to foreign missionary service. Later registrations through the year brought the total to 48, and during the second year in Akron total registrations reached 49, thus initiating the greatest period in the history of Brethren theological education.

Chapter III. The Relocation—Permanent Home in Winona Lake.

After two years of deliberation, the Board of Trustees decided to accept the invitation of the late Dr. W. E. Biederwolf and move the seminary to Winona Lake. The privilege to use the library of the Winona Lake School of Theology was most attractive, as well as placing the seminary in the

very place where the Brethren Church was holding its annual conferences. Arrangements were made to rent quarters on the upper floor of the Free Methodist Publishing House, and the library of the Winona Lake School of Theology was moved from the Administration Building to its new location in Winona Lake.

The numerous volumes of the Winona Lake School of Theology were easily arranged in the large south room, convenient for both schools, the Winona Lake School of Theology using the same quarters and library during the summer months. happy arrangement continued until the summer of 1948 when the Winona Lake School of Theology purchased its own quarters and moved its library. By this time the library of Grace Theological Seminary had grown to such proportions, that the former arrangement was no longer necessary.

The staff changed somewhat with the removal to Winona Lake. Professors McClain and Hoyt continued, and for one year Rev. Conard K. Sandy, recently returned from a trip to the Holy Land, was added to the faculty, awaiting the coming of Dr. Homer A. Kent in the fall of 1940. Subjects in Church History and Old Testament were the sphere of his ministry. Dr. Kent continued on a part-time basis in the fields of Archeology and Practical Theology.

It was the student body that changed considerably by the relocation of the school. Of the 49 students enrolled, 10 graduated in May of 1939. And of the remaining 39 students only 15 followed the school to Winona Lake. With an incoming class of 13, Grace Theological Seminary began its ministry in Winona Lake with a student body of 28. The growth of the student body during the succeeding years proved that this was a strategic move. From 28, the number grew in the remaining years as follows: 37, 38, 54, 54, 69, 73, 78, 79, 85,

99, 144. These figures pertain to the seminary division alone.

In the fall of 1940 Dr. Homer A. Kent joined the faculty as full-time professor of Church History, Practical Theology and Archeology, though along with his regular courses he also taught most of the Old Testament courses except Hebrew, which Professor Hoyt had been teaching from the outset of the school. In this same year Rev. Leo Polman taught music and Garner Hoyt taught Beginning French. In the fall of 1941 Rev. John M. Aeby assisted in the department of Old Testament on a part-time basis, taking over the teaching of Hebrew, and Rev. Curtis G. Morrill taught Sango for those preparing for the African mission field.

The fall of 1942 called for a new arrangement due to the unfortunate



THE FACULTY IN NOVEMBER 1947

Homer Kent, Robert Culver, Alva McClain, Paul Bauman, Herman Hoyt,
Harry Sturz.

illness of the president, Dr. McClain. His teaching responsibilities were taken over by Rev. John M. Aeby during Dr. McClain's year of absence. Mr. Aeby continued with the school until the spring of 1945, when he returned to the pastorate. Administrative duties were assumed by Professor Hovt during the president's illness. In this same year and following, Mrs. Mabel Hamilton, while she and her husband were taking work in the seminary, taught courses in the Sango and French languages and served as librarian. Rev. Paul Dowdy taught Spanish during the year 1943-44.

With the return of Mr. Aeby to the pastorate in the summer of 1945, Professor Culver joined the faculty as full-time professor of Old Testament and Hebrew. In 1946 Rev. Harry Sturz was added to the staff as fulltime librarian and instructor in New Testament Greek, serving in this capacity for the next year and a half. When Mr. Sturz finally decided to answer the call to a pastoral ministry, Rev. Blaine Snyder was called as fulltime librarian and bookkeeper. During this same year Rev. Charles Bergerson commuted at regular intervals to teach Church Music. In the fall of 1947 Dr. Paul R. Bauman was called to the faculty as full-time professor of Homiletics and Apologetics. A year later Dr. Bauman was made the executive vice president. In the same year, along with his duties as registrar, Dr. Herman A. Hoyt was made the dean.

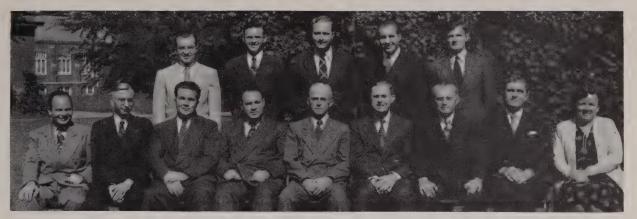
Chapter IV. The Expansion— Growth and Enlarging Ministry

The blessing of God upon the ministry of Grace Seminary brought an

ever increasing appeal for expansion in the educational courses offered by the school, especially for training on the collegiate level. These appeals came from worthy students both inside and outside the Brethren fellowship. Many of them were hardly ready to undertake the intensive and advanced training of graduate level. but deserved some sort of training. After several years of deliberation, 2 years of collegiate training were provided. Within these 2 years of work, it was possible to provide the student with relatively adequate background for seminary training, and enable the seminary to grant to him a Bachelor of Theology degree at the completion of the three additional years of work in the seminary.

The announcement of the opening of a collegiate division in Grace Theological Seminary was greeted with a most welcome response, with 32 matriculating in the fall of 1948. The second class entering in the fall of 1949 brought the total number to 45. In May 1950 14 graduated from the 2year collegiate course, 11 of whom entered the seminary. The total number in the collegiate division grew to 50 in the fall and winter of 1950-51. At this writing, the desire of many students for training beyond the 2-year course now offered in the collegiate division, not only points to further expansion in the collegiate division, but also justifies the vision of the Board of Trustees in building with an eve to the future of Christian education within the Brethren Church, and ultimately to the future of the Lord's work.

In the years 1948, 1949, and 1950 the number of students in the seminary student body ran 85, 99, and 144



THE FACULTY AND STAFF IN THE FALL OF 1949

Back Row: Homer Kent, Jr., Ralph Gilbert, John Harper, Charles Ashman, Jr., Robert Munn.

Front Row: Ralph Colburn, Blaine Snyder, Robert Culver, Herman Hoyt, Herman Koontz, Homer Kent, Sr., Conard Sandy, Miss Dorothy Magnuson.

respectively. With the addition of the collegiate division, there was an increase of 32, 45, and 50 during the same years, making the total number of students in both divisions of the school rise to 117, 144, and 194. As a result, every available bit of space in the quarters occupied by the seminary since 1939 has been exhausted. The new building is therefore a most welcome prospect for the coming year.

By adding a collegiate division to Grace Seminary, a whole new set of courses were also added. At first these new courses were distributed among the regular seminary teachers. Several instructors from among the students in the upper classes in the seminary division were hired to assist: John Harper in Greek; Robert Munn in French; Jack Churchill in English; and Mrs. Jack Churchill in Spanish. One year later, Rev. Conard K. Sandy, after 10 years' absence, returned as full-time professor of Bible and History in the collegiate division. Since then, Charles Ashman, Jr., Homer A. Kent, Jr., Ralph Gilbert, Rev. Paul Dowdy, and Donald Ogden have been in structors respectively in Greek, Greek and English, Psychology and English, Spanish, and Music.

Also assisting as part-time instructors during the year 1950-51, Rev. Herbert Bess, a middler in the seminary, has taught one of the Hebrew grammar classes, and Mr. Evan Adams, another middler, filled out the year as Spanish teacher for Rev. Paul Dowdy, who returned to Argentina.

After reviewing the history of Grace Seminary since its organization in the fall of 1937, it can be seen how a small rivulet has grown into a mighty stream. It is evident that God's blessing has attended the school from the beginning, and His hand is still upon it for good. It is safe to say that the Lord will continue to bless this school so long as it holds to the original ideals and seeks to make Jesus Christ known as the only Saviour and Lord of life.



A WINTER SCENE AT GRACE SEMINARY

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1931
1932
1933
1934
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# The History of Classes 1931-1950

## THE EARLY YEARS: 1931-34



THE CLASS OF 1934

Left to right: Ray Klingensmith, Ernest Pine, Floyd Shiery, Donald Carter, Orville Lorenz, and Conard Sandy. (Paul Bauman not pictured.)

1931

Bachelor of Divinity

Delbert Flora

1932

Bachelor of Divinity
Raymond E. Gingrich

1933

Theological Diploma

Elmer Keck
G. Arthur Carey

1934

Bachelor of Divinity

Paul R. Bauman Donald F. Carter J. Ray Klingensmith Orville A. Lorenz Ernest F. Pine Conard K. Sandy Floyd W. Shiery



THE "CALIFORNIA" QUARTET IN 1932 Donald Carter, Ernest Pine, Paul Bauman, and Edward Colburn.



### THE FACULTY AND STUDENT BODY, FALL OF 1934

Back Row: Robert Ashman, Curtis Morrill, Luther Grubb, Elias White, W. R. Faulkner, George Stark, J. Paul Dowdy, Benjamin Tilley.

Second Row: Everett Niswonger, Norman Uphouse, Ord Gehman, Bernard Schneider, Herman Hoyt, Tom Hammers.

Front Row: Mary Ashman, Kenneth M. Monroe, Alva J. McClain, Melvin A. Stuckey, Dallas Martin.

1935

Bachelor of Divinity

Herman A. Hoyt (summa cum laude) Ord Gehman Norman H. Uphouse

 $Theological\ Diploma$ 

Everett B. Niswonger (cum laude)
Thomas E. Hammers
Bernard N. Schneider

Bachelor of Christian Education

Mary L. Ashman Dallas S. Martin

1936

Bachelor of Divinity

J. Paul Dowdy (magna cum laude)

Theological Diploma

Robert A. Ashman

1937

Bachelor of Divinity

Leroy E. Coffey Elias D. White

Theological Diploma

Luther L. Grubb (magna cum laude) George H. Stark (cum laude)



### 1931-1937

(1) Dr. and Mrs. McClain at camp, summer of 1934. (2) Picnic at Ashland, Ohio, in May 1933. (3) George Stark in 1931. (4) Arthur Carey and family. (5) The Class of 1937 (George Stark, Luther Grubb, Leroy Coffey, and Elias White). (6) Thelma Hoyt and Ord Gehman in August 1931. (7) Dr. McClain finds a little friend at camp, summer of 1934. (8) Luther Grubb and family.



### THE YEAR 1937-38

(1) Four roommates at Akron, Ohio: Henry Rempel, Ed. Bowman, Jack Mellick, Arnold Kriegbaum. (2) Ruth Snyder and Mrs. Marguerite Gribble Dunning arrive in Ellet (Akron), Ohio, to join the first student body of Grace Seminary, October 1, 1937. (3) Mr. and Mrs. Bruce Dodd and Mr. and Mrs. Harold Etling. (4) The 1938 male quartet in front of the parsonage at Waynesboro, Pa. (Rempel, Malles, Kriegbaum, and Ashman). (5) At Beverly W. Va., the 1938 quartet was arrested by the State Police. That cost Ken Ashman \$14.60! (6) The 1938 quartet starts out on their 4,000-mile tour. Bon voyage!



THE FIRST STUDENT BODY OF GRACE THEOLOGICAL SEMINARY ELLET, AKRON, OHIO, FALL 1937

Back Row: Robert Miller, Kenneth Ashman, Blaine Snyder, Ernest Meyers, John Aeby, Albert Flory, Ralph Carmany, Edward Bowman, Harold Etling, Edward Hay, Vernon Newton, Arthur Malles, Henry Rempel, Herbert Wolfe, Cloyce Pugh.

Second Row: Miss Ruth Snyder, Mrs. Harold Dunning, Harold Dunning, Arnold Kriegbaum, Russell Williams, John Squires, Charles Thomas, Hill Maconaghy, Wayne Baker, Robert Williams, Mrs. Raymond Gingrich, Ethel Morrill, Donald Hare.

Front Row: Mrs. Russell (Margaret) Williams, Mrs. Robert (Lenora) Williams, Edna Silkett, Raymond E. Gingrich, Alva J. McClain, Herman A. Hoyt, Miss Estella Myers, Mrs. Margaret Emmons, Mrs. Harold Etling.



The First "Ambassadors of Grace" Quartet, 1937-38 Henry Rempel, Arnold Kriegbaum, Kenneth Ashman, Albert Flory; Rev. Herbert Wolfe at the piano.

1938

Bachelor of Divinity

Kenneth B. Ashman
Robert E. A. Miller (magna cum laude)
Russell L. Williams (cum laude)

President of Student Body—Kenneth Ashman. Baccalaureate Sermon—Rev R. Paul Miller. Graduation Address—Rev. Charles H. Ashman.



### THE FACULTY AND STUDENT BODY, AKRON, OHIO, FALL OF 1938

Back Row: David Pluck, Arnold Kriegbaum, Henry Rempel, Blaine Snyder, Robert Williams, Robert DeMass, Edward Bowman, Phillip Stover, Edgerton Reid, Harold Dunning, Jack Mellick, William Clough, Raymond Blood.

Second Row: Carl Burnham, Walter Jordan, Marie Mishler, Ruth Snyder, Mrs. Robert (Lenora) Williams, Mildred Miller, Amelia Smith, Mrs. Thelma Freshwater, Ethel Morrill, Mrs. Harold Dunning, Mrs. Earl Umbaugh, Glenn Campbell, Phillip J. Simmons.

Front Row: Cloyce J. Pugh, Ralph Carmany, Mrs. Harold Etling, Harold Etling, Thomas Hammers, Everett Niswonger, Herman A. Hoyt, Alva J. McClain, Raymond E. Gingrich, J. C. Beal, Arthur Malles, John Squires, John Aeby, John Pavelda.

1939

Master of Theology

Cloyce J. Pugh Herman A. Hoyt (B.D., Ashland Seminary, 1935)

Bachelor of Divinity

Ada Marguerite Etling

 $The ological\ Diploma$ 

Arthur N. Malles (magna cum laude)
Harold H. Etling (cum laude)
John M. Aeby
Ralph E. Carmany
John H. Squires

Christian Education Diploma

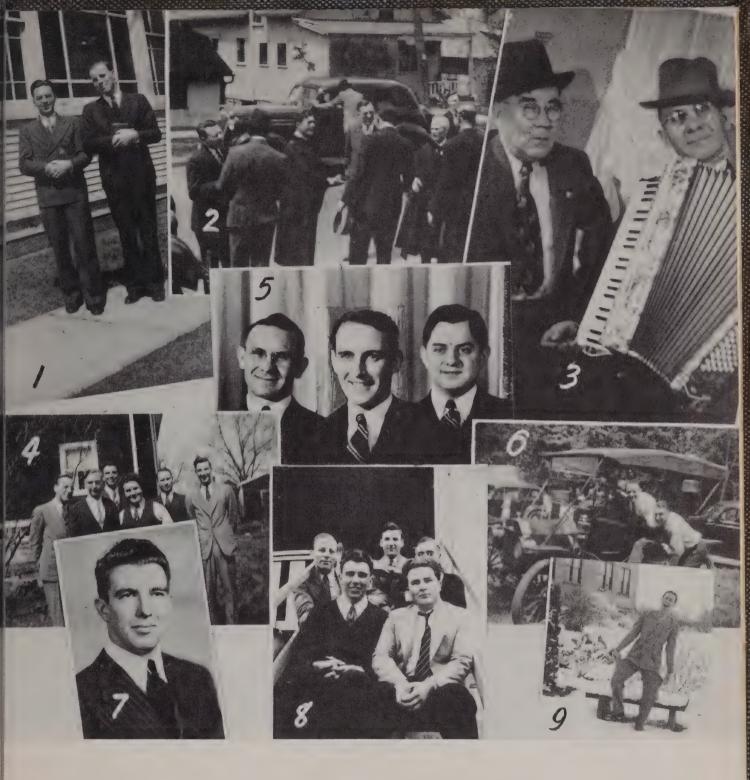
Ethel J. Morrill John J. Pavelda

President of Student Body—John Squires. Baccalaureate Sermon—Rev. Charles W. Mayes. Graduation Address—Rev. A. V. Kimmell.



### THE SPRING OF 1939

(1) John Pavelda and Dr. McClain. (2) Phillip (Jack) Simmons and Blaine Snyder at Akron, Ohio. (3) Mrs. Ethel (Morrill) Simmons, Ruth Snyder, and Mrs. Garner Hoyt at Akron, Ohio. (4) Cloyce J. Pugh at Akron, Ohio. (5) Cloyce Pugh with his wife and daughters (Doris and Thelma) at Akron, Ohio. (6) Henry Rempel, Mrs. Sergie Umbaugh, Flo Mellick, and Edward Bowman. (7) Blaine Snyder, Ruth Snyder, and Phillip (Jack) Simmons.



THE YEAR 1939-40

(1) Phillip (Jack) Simmons and Jack Mellick. (2) Graduation dignitaries. (3) Ralph Rambo and Henry Rempel. (4) Phillip (Jack) Simmons, Blaine Snyder, Glenn O'Neal, Robert Culver, Curtis Morrill, and Walter Miekley—the group that stayed at the Van Dyke. (5) Henry Rempel, Arnold Kriegbaum, and John Aeby. (6) Henry Rempel and Arnold Kriegbaum try to get "The Thing" going. (7) Glenn O'Neal. (8) "The Gang"—Phillip (Jack) Simmons, Glenn O'Neal, Walter Miekley, Robert Culver, and Blaine Snyder. (9) Bob Hill enjoys the spring weather.



THE FACULTY AND STUDENT BODY, WINONA LAKE, IND., FALL OF 1939

Back Row: Robert Hill, Ralph Rambo, Garner Hoyt, Paul Davis, Walter Miekley, Mrs. Paul Davis, Ethel Morrill, Flo Mellick, Robert Culver, Mrs. Earl Umbaugh, Earl Umbaugh.

Second Row: Vern Stuber, Eugene Allen, William Kerr, Robert Williams, Mrs. Robert (Lenora) Williams, Mrs. Laura Mahon, Mildred Miller, Phillip J. Simmons, Glenn O'Neal.

Front Row: Blaine Snyder, Harold Dunning, Mrs. Harold Dunning, Arnold Kriegbaum, Herman A. Hoyt, Alva J. McClain, Conard Sandy, Mrs. Conard Sandy, Ruth Snyder, Henry Rempel, Edward Bowman.



Back Row: Robert Williams, Blaine Snyder, Harold Dunning, Ed Bowman.

Front Row: Mrs. Sergie Umbaugh, Marguerite Dunning, Henry Rempel, Ruth Snyder, Mildred Miller.

1940

Bachelor of Divinity

Arnold R. Kriegbaum Blaine Snyder (magna cum laude) Ruth Snyder (cum laude)

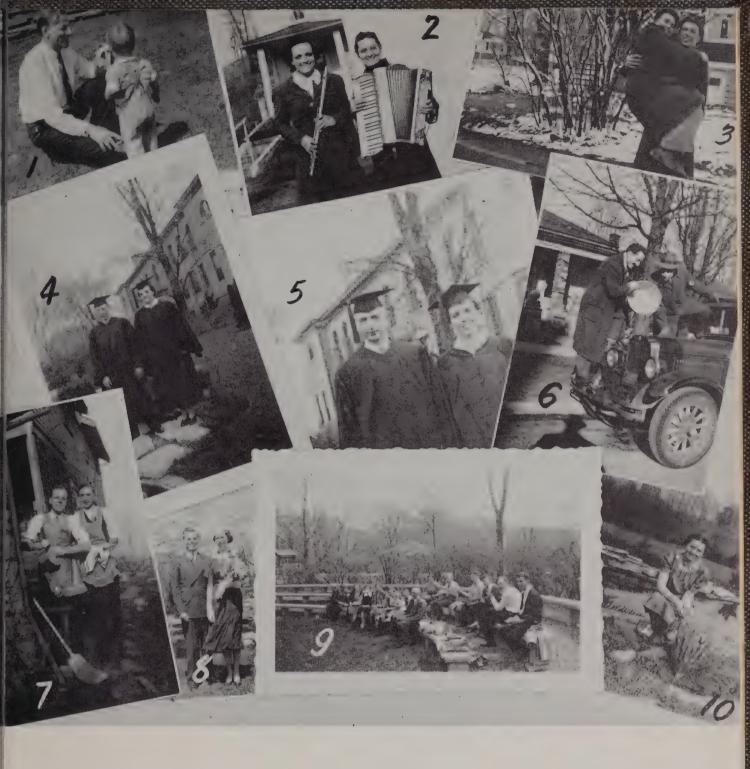
Theological Diploma

Edward D. Bowman Harold L. Dunning Henry G. Rempel

Christian Education Diploma

Marguerite Gribble Dunning Mildred L. Miller Sergie S. Umbaugh Robert S. Williams

President of Student Body—Henry Rempel.
President of Senior Class—Blaine Snyder.
Banquet Speaker—Prof. Homer A. Kent.
Baccalaureate Sermon—Prof. Conard K. Sandy.
Graduation Address—Dr. Louis S. Bauman.



### THE YEAR 1939-40

(1) Phillip (Jack) Simmons and Douglas Culver. (2) Mrs. Edward Bowman, flutist, and Flo Mellick with the accordion. (3) Robert Culver and Glenn O'Neal were great friends! (4) Ed. and Mildred Bowman. (5) Blaine and Ruth Snyder. (6) Rempel's "Mainliner" was the gospel team "bus." Earl Umbaugh and Bob Hill get it under way. (7) Phillip (Jack) Simmons and Blaine Snyder do their "homework." (8) Garner and Myna Hoyt. (9) A picnic outing at Victory Circle. (10) Flo Mellick.



THE LIBRARY, 1940-41



THE CLASS OF 1941 Jack Mellick, Phillip Simmons, Ralph Rambo

1941

Master of Theology

Raymond E. Gingrich (B.D. Ashland Seminary, 1932)

Bachelor of Divinity

G. Arthur Carey (Diploma, Ashland Seminary, 1933)
Thomas E. Hammers (Diploma, Ashland Seminary, 1935)

Theological Diploma

Jack W. Mellick Phillip J. Simmons

Christian Education Diploma

Ralph E. Rambo

President of Student Body—Phillip J. Simmons.
President of Senior Class—Ralph Rambo.
Banquet Speaker—Dr. Wilbur M. Smith.
Baccalaureate Sermon—Rev. Bernard N. Schneider.
Graduation Address—Rev. J. Palmer Muntz.



THE FACULTY AND STUDENT BODY, MAY 1942

Back Row: Peter Bury, Gordon Cook, Nile Fisher, Sidney Erwin, Lawrence Lawlor, Irwin Weyhe, Herman Baerg, Harold Mayer, John Balyo, Glendon Umbaugh, Clarence Nida, Violet Mingle, Jack Shaffer, Donald Hare, Ruby Kuhn, George Sunday, Wayne Beaver, Keith Altig.

Second Row: Flo Mellick, Glenn O'Neal, Robert Hill, Earl Umbaugh, Eugene Allen, Curtis Morrill, William Kerr, Garner Hoyt, Robert Culver, Paul Davis, Mrs. Garner Hoyt.

Front Row: John Aeby, Homer Kent, Alva J. McClain, C. E. Hawthorne, Herman A. Hoyt, Leo Polman.



### THE CLASS OF 1942 (FRONT ROW)

Back Row: John Aeby, Homer Kent, Alva J. McClain, C. E. Hawthorne, Herman A. Hoyt, Leo Polman. Front Row: Flo Mellick, Glenn O'Neal, Robert Hill, Earl Umbaugh, Eugene Allen, Curtis Morrill, William Kerr, Garner Hoyt, Robert Culver, Paul Davis, Mrs. Myna Hoyt.

### 1942

Bachelor of Divinity

Eugene W. Allen (magna cum laude)
Garner E. Hoyt
William F. Kerr (cum laude)
Curtis G. Morrill (cum laude)
Earl D. Umbaugh

Theological Diploma

Robert D. Culver (summa cum laude)
Robert W. Hill
Ethel F. Mellick
Glenn F. O'Neal

Christian Education Diploma
Paul A. Davis
Myna M. Hoyt

President of Student Body—Walter Miekley. President of Senior Class—Eugene Allen. Banquet Speaker—Dr. V. Raymond Edman. Baccalaureate Sermon—Dr. C. E. Hawthorne. Graduation Address—Dr. Bob Jones, Jr.



THE YEAR 1941-42

(1) The Culvers and Hoyts at spring retreat. (2) Bob and Mary Hill. (3) Eugene Allen, Mrs. Garner Hoyt, Garner Hoyt, and Mrs. Eugene Allen at Camp Mack. (4) It's meal time at the spring retreat! (5) Bill and Ruth Kerr. (6) Clarence and Charlotte Nida. (7) The entrance to Winona Lake. (8) Glenn and Phoebe O'Neal. (9) Dr. McClain at the 1942 graduation.



### THE SPRING OF 1942

(1) Violet Mingle, Flo Mellick, and Ruby Kuhn on graduation day. (2) Mr. and Mrs. Blaine Snyder. (3) Wedding of Nile Fisher and Edna Rogers. (4) Mrs. Mildred Mayer and Vivian and Keith Altig with Jean. (5) Peter Bury, Nile Fisher (groom), Robert Culver, Edna Rogers (bride), and a friend. (6) Helen and Peter Bury and daughter, John Aeby, Mr. and Mrs. Eugene Allen, Mr. and Mrs. Glenn O'Neal, and son, Mr. and Mrs. Leo Polman. (7) Earl and Sergie Umbaugh. (8) Leo Polman, Herman Hoyt, and Bob Hill at the spring retreat.



### THE FACULTY AND STUDENT BODY, FALL OF 1942

Back Row: Mark Malles, Peter Bury, Irwin Weyhe, Wayne Beaver, Lowell Hoyt, Donald Bartlett, Arthur Nickel, Marvin Goodman, Jr., Mark Senter, Jr., Herman Baerg.

Fifth Row: Lynn Schrock, Gordon Cook, Samuel Horney, Russell Ward, Nile Fisher, Solon Hoyt, Lawrence Lawlor, Sidney Erwin, Jack Shaffer.

Fourth Row: Paul Mohler, Gordon Bracker, Paul McCullough, Keith Altig, John Balyo, Edward Lewis, Harold Mayer.

Third Row: Robert Dell, Samuel Justice, Esther McCrory, Mrs. Marvin Goodman, Sr., Dorothy Wolf, Dorothy Hay, Ruby Kuhn, Mrs. Arthur Nickel, Mrs. Edward Lewis, Clarence Nida, Donald Hare, Marvin Goodman, Sr.

Second Row: Edna Evans, Pearl Reid, Mabel Crawford, Mrs. Paul Mohler, Not Identified, Mrs. Mark Senter, Jr., Violet Mingle, Mrs. Solon (Kathryn) Hoyt, Mrs. Lowell (Lola) Hoyt, Mrs. Clarence Nida, Mrs. George Poole, George Poole, Chauncey Sheldon.

Front Row: John Aeby, Herman A. Hoyt, Homer Kent.



THE CLASS OF 1943 Clarence Nida, Donald Hare, Herman Baerg, S Wayne Beaver, J. Keith Altig

1943

Bachelor of Divinity

S. Wayne Beaver (cum laude)
Donald J. Hare
Clarence R. Nida (magna cum laude)
Henry G. Rempel (Diploma, Grace Seminary, 1940)

Theological Diploma

J. Keith Altig (cum laude)
Herman Baerg
Harold O. Mayer

President of Student Body—Keith Altig.
President of Senior Class—Harold O. Mayer.
Banquet Speaker—Rev. Ralph Stoll.
Baccalaureate Sermon—Rev. Raymond E. Gingrich.
Graduation Address—Dr. V. Raymond Edman.



### THE FACULTY AND STUDENT BODY, FALL OF 1943

Back Row: John Balyo, Edward DeRosset, Clyde Balyo, Leslie Hutchinson, Donald Bartlett, Ward Miller, Marvin Goodman, Sr., Nile Fisher, Mrs. Marvin Goodman, Sr., Paul McCullough, Arthur Nickel, Mark Malles, Charles Bergerson, Leon Myers, Gerald Polman, Gordon Bracker, Herbert Collingridge, Mrs. Gordon Bracker.

Fourth Row: Iwin Weyhe, Mark Senter, Jr., Mrs. Arthur Nickel, Dorothy Hay, Marvin Goodman, Jr., Mrs. Peter Bury, Peter Bury, Benjamin Hamilton.

Third Row: Patrick Henry, Solon Hoyt, Mrs. Solon (Kathryn) Hoyt, Maynard Kulp, Lynn Schrock, Paul Mohler, Mrs. Lowell (Lola) Hoyt, Lowell Hoyt, William Rice, Nelson Hall.

Second Row: Edward Lewis, Lawrence Lawlor, Gordon Cook, Willis Bishop, Mrs. Audrey Ward, Russell Ward, Violet Shaffer, Jack Shaffer, Samuel Horney.

Front Row: Mabel Crawford, Paul Dowdy, Herman A. Hoyt, Alva J. McClain, Homer Kent, John Aeby, F. B. Miller.



THE CLASS OF 1944

Jack Shaffer, Lawrence Lawlor, Mrs. Shaffer, Irwin Weyhe, Dorothy Hay, Nile Fisher, Gordon Cook, John Balyo, Peter Bury.

### 1944

Master of Theology

James Paul Dowdy (B.D., Ashland Seminary, 1936)

Bachelor of Divinity

John M. Aeby (Diploma, Grace Seminary, 1939) Gordon F. Cook (cum laude)

Theological Diploma

John G. Balyo (magna cum laude) Peter H. Bury E. Nile Fisher (cum laude) George L. Lawlor Jack L. Shaffer Irwin A. Weyhe

Christian Education Diploma

Dorothy E. Hav Violet M. Shaffer

President of Student Body-John Balyo. President of Senior Class—Jack Shaffer. Banquet Speaker—Rev. Kenneth S. Wuest. Baccalaureate Sermon—Rev. Norman H. Uphouse. Graduation Address-Dr. Robert Hall Glover.



### THE FACULTY AND STUDENT BODY, DECEMBER 1944

Seventh Row: Homer Graven, Eugene Holler, Leslie Moore, Glenn Cornwell, Marvin Goodman, Jr., John Sansom, Norville Rich.

 $Sixth\ Row$ : Forest Lance, Ward Miller, Albert Wyllie, Benjamin Hamilton, James Warner, Alton Kintner, Karl Fretcher, Arthur Nickel.

Fifth Row: Donald Bartlett, Ward Tressler, Edward Miller, Leslie Hutchinson, Lester Pifer, James Gurley, Archer Baum, Herbert Collingridge, Gerald Polman, Clarence Wraight.

Fourth Row: William Grepp, Patrick Henry, Lynn Schrock, Samuel Horney, Nelson Hall, Dilwyn Studebaker, Lyle Marvin, Charles Bergerson, Harry Sturz, Solon Hoyt.

Third Row: Gordon Bracker, Mark Malles, Mark Senter, Jr., William Rice, Davis McCamy, Vernon Harris, James Dixon, Russell Ward, Merle Wood.

Second Rows: Edward Lewis, Clyde Balyo, Willis Bishop, Leon Myers, Mrs. Lowell (Lola) Hoyt, Ruth Reddick, Mrs. Solon (Kathryn) Hoyt, Homer Kent, Jr., Paul Mohler, William Densmore, Lowell Hoyt. First Row: Mrs. Mabel Hamilton, John Aeby, Alva J. McClain, Herman A. Hoyt, Homer Kent, Raymond Gingrich.



### THE CLASS OF 1945

Robert Culver, Paul Mohler, Mrs. Lowell (Lola) Hoyt, Clarence Wraight, Mrs. Solon (Kathryn) Hoyt, Lynn Schrock, Mrs. Benjamin Hamilton, Lowell Hoyt, Rev. Archie Lynn, Solon Hoyt, Dr. Homer Kent, Russell Ward, Dr. Alva J. McClain, Bill Rice, Dr. Harry Ironside, Davis McCamy, Dr. Herman Hoyt, Mark Senter, Rev. John Aeby, Mark Malles.

1945

### Bachelor of Divinity

Robert D. Culver (Diploma, Grace Seminary, 1942)
Marvin L. Goodman, Jr. (cum laude)
C. Lowell Hoyt (summa cum laude)
Solon W. Hoyt (magna cum laude)
Davis O. McCamy
William R. Rice
Mark H. Senter
Jack L. Shaffer (Diploma, Grace Seminary, 1944)

Theological Diploma

Mark E. Malles
Paul L. Mohler
Lynn D. Schrock (cum laude)
Russell M. Ward

Bachelor of Christian Education
Mabel C. Hamilton
Lola G. Hoyt
Kathryn R. Hoyt

President of Student Body—Russell Ward. President of Senior Class—Lynn Schrock. Banquet Speaker—Rev. Archie L. Lynn. Baccalaureate Sermon—Rev. L. L. Grubb. Graduation Address—Dr. Harry A. Ironside.



#### THE YEAR 1944-45

(1) Mr. and Mrs. Vernon Harris with child, November 1944. (2) Forest Lance and Charlotte Hoyt on their wedding day, August 1944. (3) Solon and Kathryn Hoyt with child, 1944. (4) 1945 graduation ceremonies at the Winona Lake Presbyterian Church. (5) A group from Washington State at Bethany Camp, August 1944 (Glenn O'Neal, Mr. and Mrs. Alton Kintner, Mr. and Mrs. Arthur Nickel and son, Mr. and Mrs. Merle Wood, Mr. and Mrs. Vernon Harris and son).



THE FACULTY AND STUDENT BODY, FALL OF 1945

Back Row: Wilbur McClain, Lee Lewis, Meredith Halpin, Maynard Osborn, Eugene Burns, Robert Bates, Robert Nitz, Roy Kreimes, Wayne Baker, Wayne Croker, Clyde Landrum, Gilbert Engelman, William Sale, Ray Layman, Elaine Polman, Ruth Croker, Iris Heckman.

Second Row: Mrs. Eugene Burns, Mrs. Gerald Polman, James Dixon, Norville Rich, Merle Wood, William Grepp, Lyle Marvin, Edward Lewis, Lester Pifer, Vernon Harris, Leslie Moore, Nelson Hall, Ruth Reddick, Dilwyn Studebaker, Homer Graven.

Front Row: Benjamin Hamilton, Gerald Polman, Clyde Balyo, Willis Bishop, Robert Culver, Herman A. Hoyt, Alva J. McClain, Homer Kent, Mrs. Benjamin Hamilton, Charles Bergerson, Leon Myers, Ward Miller, Harry Sturz, Dave Marshall.

#### 1946

#### Doctor of Theology

Herman A. Hoyt (Th.M., Grace Seminary, 1939) Raymond E. Gingrich (Th.M., Grace Seminary, 1941)

Master of Theology

William R. Rice (B.D., Grace Seminary, 1945)

#### Bachelor of Divinity

John G. Balyo (Diploma, Grace Seminary, 1944)
Herbert E. Collingridge (cum laude)
Benjamin A. Hamilton, Jr.
Patrick D. Henry
Robert W. Hill (Diploma, Grace Seminary, 1942)
Arthur N. Malles (Diploma, Grace Seminary, 1939)
Ward A. Miller
McCarrell Leon Myers
Gerald B. Polman
Russell M. Ward (Diploma, Grace Seminary, 1945)
Harry A. Sturz (cum laude)

#### Theological Diploma

Clyde G. Balyo (summa cum laude)
Charles B. Bergerson
Willis Edward Bishop (magna cum laude)
Marvin L. Goodman, Sr.
Samuel I. Horney

President of Student Body—William Grepp.
President of Senior Class—Gerald Polman.
Banquet Speaker—Rev. Orville A. Lorenz.
Baccalaureate Sermon—Rev. Arthur V. Kimmell.
Graduation Address—Rev. Frank C. Torrey.



THE CLASS OF 1946

Back Row: Marvin Goodman, Sr., Gerald Polman, Samuel Horney, Charles Bergerson, Ben Hamilton.

Second Row: Patrick Henry, Herbert Collingridge, Harry Sturz, Ward Miller, Leon Myers.

Front Row: Clyde Balyo, Willis Bishop.



 ${\bf THE~AMBASSADORS~OF~GRACE}$  Ned Collingridge, Russell Ward, Gerald Polman, Charles Bergerson



THE FACULTY AND STUDENT BODY, FALL OF 1946

Back Row: Edward Riley, Donald Starkey, Gilbert Engelman, Charles Sumey, Irvine Robertson, William Eisenmann, Roy Kreimes, True Hunt, Meredith Halpin, Wayne Croker, Robert Nitz, Bruce Button, Clyde Landrum, Wayne Baker, Price Moore, Dennis Holliday, Jack Churchill, John Neely, Carl Sisson, Lewis Hohenstein, Fred Fogle, John Burns, Michael Korlewitz.

Second Row: Clarence Lackey, Lee Lewis, Ruth Croker, Mrs. Eugene Burns, Eugene Burns, Robert Bates, Wilbur McCain, Maynard Osborn, Ernest Arloff, Floyd Orr, Willis Witzky, Roy Snyder, Leslie

#### 1947

#### Master of Theology

Robert D. Culver (B.D., Grace Seminary, 1945) Arthur N. Malles (B.D., Grace Seminary, 1946)

#### Bachelor of Divinity

Vernon J. Harris David S. Marshall (magna cum laude)

#### Theological Diploma

James G. Dixon, Jr. (cum laude)
Charles W. Grepp (summa cum laude)
Nelson E. Hall
Edward Lewis
Lyle W. Marvin
Lester E. Pifer
Norville J. Rich, Sr.
Dilwyn B. Studebaker
Robert S. Williams (C. E. Diploma, 1940)

#### Christian Education Diploma

E. Ruth Croker Ruth E. Reddick

President of Student Body—David Marshall.
President of Senior Class—Lester Pifer.
Banquet Speaker—Dr. William Kerr
Baccalaureate Sermon—Rev. Orville D. Jobson, Jr.
Graduation Address—Rev. William Culbertson.



THE FACULTY AND STUDENT BODY, FALL OF 1946 (Continued)

Moore, Ward Tressler, Edward Miller, Ray Layman, William Howard, Zane Mason, Mrs. John Sansom, John Sansom, Ralph Burns, Ted Ludwig, Robert Cessna.

Front Row: Ruth Reddick, Iris Heckman, LaRue Malles, Mildred Bayless, William Grepp, Norville Rich, L. W. Marvin, David Marshall, James Dixon, Vernon Harris, Harry Sturz, Herman A. Hoyt, Alva J. McClain, Robert D. Culver, Homer A. Kent, Nelson Hall, Lester Pifer, Dilwyn Studebaker, Mrs. Zane Mason, Mrs. Edward Miller, Mrs. Ward Tressler, Mrs. Ray Layman, John Fusco.



THE FACULTY AND GRADUATING CLASS, MAY 1947

Back Row: William Grepp, Dilwyn Studebaker, Vernon Harris, James Dixon, Nelson Hall, L. W. Marvin.

Third Row: Ruth Croker, Norville Rich, David Marshall, Edward Lewis, Robert Williams.

Second Row: Rev. Samuel Marshall, R. D. Crees, Ruth Reddick, Lester Pifer, Arthur Malles, Arnold Kriegbaum.

Front Row: J. A. Huffman, Robert D. Culver, Homer A. Kent, Alva J. McClain, Herman A. Hoyt, Harry Sturz, Charles Bergerson.



THE FACULTY AND STUDENT BODY, FALL OF 1947

Back Row: Gilbert Engelman, Carl Sisson, Robert Cessna, True Hunt, Sterling Heil, Jack Zielasko, Gerald Phipps, Art Schulert, Roy Howard, John Neely, Don Miller, Charles Ashman, Jr., John Drury, Wesley Haller, Edward Miller, Virgil Newbrander, Homer Kent, Jr., Adam Rager, Kenneth Marken, Robert Betz, Ralph Burns, Harry Elder, Lee Lewis.

Second Row: Lucy Bascom, Lucinda Rogers, Ava Schnittjer, Mary Elizabeth Munn, Mary Cripe, Anna Koontz, Wanita Reeves, Bertha Abel, Mrs. Ray Layman, Mrs. Ernest Arloff Ernest Arloff, Robert

1948

Doctor of Theology

Homer A. Kent, Sr. William R. Rice (Th.M., Grace Seminary, 1946)

Bachelor of Divinity

Clyde K. Landrum Ray Layman Zane A. Mason William R. Sale

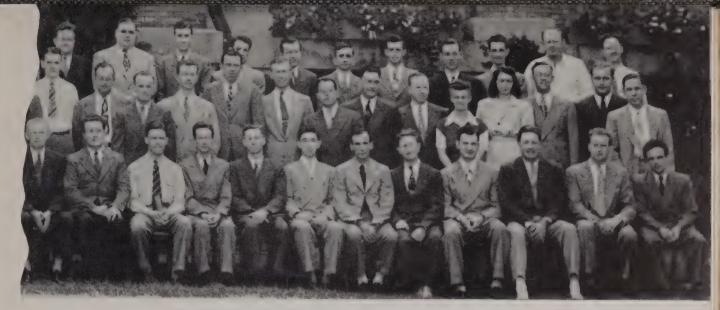
Theological Diploma

W. Wayne Baker C. Wayne Croker Robert F. Nitz J. Ward Tressler

Christian Education Diploma

J. Viola Burns Iris J. Heckman Elsie LaRue Malles

President of Student Body—Clyde Landrum.
President of Senior Class—Wayne Baker.
Banquet Speaker—Dr. Roy Mason.
Baccalaureate Sermon—Rev. Herman W. Koontz.
Graduation Address—Rev. W. O. H. Garman.



THE FACULTY AND STUDENT BODY, FALL OF 1947 (Continued)

Bates, Ted Ludwig, Lee Jenkins, Dennis Holliday, John Stoll, Wilbur McCain, Maynard Osborn, Bill Howard, Bruce Button, Jack Churchill, Warren Tamkin, John Schaich, Eugene Burns, Mrs. Eugene Burns, Mrs. Roy Snyder, Roy Snyder John Harper, Robert Marlett.

Front Row: LaRue Malles, Iris Heckman, Wayne Croker, Meredith Halpin, Ray Layman, Ward Tressler, Clyde Landrum, Harry Sturz, Herman A. Hoyt, Alva J. McClain, Paul R. Bauman, Homer A. Kent, Robert D. Culver, Robert Nitz, William Sale, Wayne Baker, Fred Fogle, Charles Sumey, John Burns, Michael Korlewitz, Milton Dowden, Irvine Robertson, John Fusco.



THE CLASS OF 1948

LaRue Malles, Wayne Croker, Mrs. Eugene Burns, Zane Mason, Iris Heckman, Dr. Homer Kent, William Rice, Clyde Landrum, Robert Nitz, Ward Tressler, Ray Layman, Wayne Baker, Russell Sale.



THE YEAR 1946-47

(1) Ray Layman and Catherine Smith on their wedding day. (2) LaRue Malles and Mrs. Clyde Landrum at a Warsaw train wreck. (3) Dr. McClain and Rev. Peter Boehr. (4) Ruth Reddick and Ruth Croker on graduation day. (5) Vernon Harris, Dr. McClain, and James Dixon. (6) Ruth Reddick, Elaine Polman, and Ruth Croker. (7) The wedding of Ray Layman and Catherine Smith, August 30, 1946. (8) The graduation procession in May 1947.



#### THE YEAR 1947-48

(1) The Student Council (Roy Snyder, social chairman; Charles Ashman, Jr., Junior Class president; Milton Dowden, Senior Class president; LaRue Malles, secretary; Clyde Landrum, president; Jack Churchill, F.M.F. chairman; Eugene Burns, treasurer; Charles Sumey, Middler Class president; Fred Fogle, Gospel Team chairman). (2) Grace Seminary library scene in the fall of 1947. (3) Eva Schnittjer, Marybeth Munn, Mary Cripe, Wanita Reeves, and Dorothy Magnuson on the shore of Winona Lake, the spring of 1948. (4) Chapel service in session with Dr. McClain in the pulpit.



THE FACULTY AND STUDENT BODY, FALL OF 1948

Back Row: Richard Burch, James Stauffer, Calvin Roy, John Zielasko, Harry Tharp, Ray Dilgard, Ralph Gilbert, Buford Karraker, Kenneth Teague, Wayne Flory, James McRoberts Ralph Hall, Clarence Martin, Carson Rottler, Fred Pflugh, Virgil Newbrander, Robert Munn, Edgar Drechsel, Donald Miller, Wesley Haller, Harry Elder, John Drury, Reese Johnson, Charles Turner, Homer Kent, Jr., Carl Sisson, Third Row: John Whitcomb, John Rea, John Schaich, John Neely, James Gurley, Robert Betz, LeRoy Howard, Ruth Stern, Ruth Landrum, Gloria Nevegold, Mrs. Glenn Smouse, Mrs. Charles Sumey, Dor-

#### 1949

Master of Theology
Arnold R. Kriegbaum (B.D., Grace Seminary, 1940)

Bachelor of Divinity

Ernest W. Arloff (summa cum laude)

Robert S. Cessna

Jack B. Churchill (summa cum laude)

C. Wayne Croker (Diploma, Grace Seminary, 1948)

James G. Dixon, Jr. (Diploma, Grace Seminary, 1947)

Meredith M. Halpin

True L. Hunt

Michael Korlewitz

James B. Marshall (cum laude)

Edward D. Miller

Robert F. Nitz. (Diploma, Grace Seminary, 1948)

John H. Stoll

Warren E. Tamkin

Bachelor of Theology

Robert L. Bates

Paul Fredrick Fogle

Irvine Robertson (magna cum laude)

Bernard N. Schneider (Diploma, Ashland Seminary, 1935)

Theological Diploma

John L. Burns

Bruce L. Button

Gilbert D. Engelman

John R. Fusco

Lewis C. Hohenstein

Roy B. Snyder

Ruth Croker Snyder

Charles R. Sumey

Master of Religious Education

Bertha M. Abel

Bachelor of Christian Education

Mary Elizabeth Munn

Christian Education Diploma

Mary Elizabeth Cripe



THE FACULTY AND STUDENT BODY, FALL OF 1948 (Continued)

othy Magnuson, Lucinda Rogers, Ellen Van der Molen, Margaret Moore, Iris Heckman, Marybeth Munn, Mary Cripe, Mrs. Jeanette Newbrander, Mrs. Robert Munn, Bertha Abel, Mrs. Donald Miller, Mrs. Harry Elder, Mrs. Ruth Snyder, John Harper, Charles Ashman, Jr., Gerald Phipps, Adam Rager, Kenneth Marken, William Howard, Lee Jenkins.

Second Row: John Fusco, Ernest Arloff, Irvine Robertson, Roy Snyder, Lewis Hohenstein, Edward Miller, Gilbert Engelman, Meredith Halpin, Blaine Snyder, Dr. Paul Bauman, Dr. Herman Hoyt, Dr. A. J. McClain, Dr. Homer Kent, Prof. Robert Culver, Jack Churchill, John Stoll, Fredrick Fogle, Warren Tamkin, Michael Korlewitz John Burns, Charles Sumey, Milton Dowden, Bruce Button, True Hunt, Robert Bates, James Marshall, Robert Cessna.

Front Row: Scott Weaver, Perry Lindeman, LeRoy Bradrick, Glenn Smouse, Millard Poppy, Harold Bunch, William Johnson, Billy Mayer, James Mayer, Burton Bartling, James Markel, Frank Parker, George Kelly, Richard Jackson, Jr., Ralph Burns, Roy Allison, Richard DeArmey, Marshall Yancey, Thomas Bailey, Robert Neff, Arthur Gordon, William Wiles.



THE CLASS OF 1949

Back Row: Edward Miller, Gilbert Engelman, Irvine Robertson, Lewis Hohenstein, Robert Bates, John Burns, Milton Dowden.

Second Row: Meredith Halpin, Roy Snyder, Ruth Snyder, Mary Cripe, Bertha Abel, Marybeth Munn, Ernest Arloff, Bruce Button.

Front Row: Charles Sumey, Robert Cessna, Jack Churchill, John Stoll, Michael Korlewitz, True Hunt, Warren Tamkin, Fredrick Fogle, John Fusco, James Marshall.

President of Student Body—Charles Sumey.
President of Senior Class—True Hunt.
Banquet Speaker—Rev. Samuel Marshall.
Baccalaureate Sermon—Rev. Clarence L. Sickel.
Graduation Address—Rev. Ralph Henry Stoll.



THE FACULTY AND STUDENT BODY, FALL OF 1949

Back Row: William Hughes, John Rea, Donald Miller, Milton Dowden, Martin Garber, Max Ware, Victor Meyers, Basil Holmes, John Neely, Richard Jackson, Jr., John Zielasko, Edgar Drechsel, Donald Kinsley, Richard Burch, George Cone, Bernard Ward, Evan Adams, Lester Kennedy, Harry Elder, John Drury.

Third Row: Lee Jenkins, Wayne Flory, James McRoberts, Ralph Hall, Roy Glass, Maynard Tittle, Louis Sprowls, Olin Ellis, Charles Boehr, Thomas Inman, Frank Thomas, Walter Smetana, John Dilling, Richard Grant, Walter Haag, Leonard Herring, Thomas Bailey, Robert Betz, LeRoy Howard.

Second Row: Kenneth Teague, Lawrence Koppin, Mrs. Richard Grant, Edith Geske, Ruth Hall, Mrs.

#### 1950

Bachelor of Divinity

Charles H. Ashman, Jr. (magna cum laude)
Milton L. Dowden
Ralph W. Gilbert (cum laude)
Homer A. Kent, Jr. (summa cum laude)
Kenneth R. Marken
Virgil R. Newbrander
Adam H. Rager
Irvine Robertson (Th.B., Grace Seminary, 1949)
John W. Zielasko

Bachelor of Theology

John Thomas Drury Charles Lee Jenkins Lester E. Pifer (Diploma, Grace Seminary, 1947)

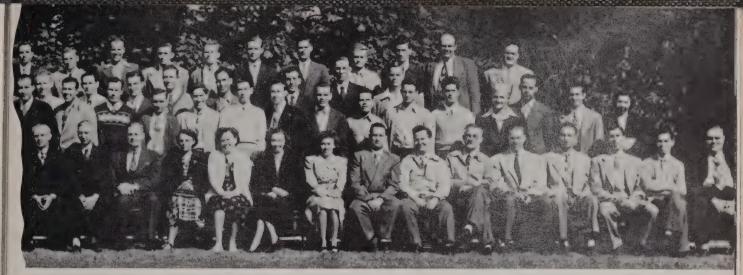
Theological Diploma

Dennis Ira Holliday John Samuel Neely Gerald Dean Phipps

Bachelor of Christian Education

E. Jeanette Newbrander

Christian Education Diploma Lucinda F. Rogers



THE FACULTY AND STUDENT BODY, FALL OF 1949 (Continued)

Bruce Button, Marian Thurston, Mrs. Evan Adams, John Teeter, Virgil Newbrander, Homer Kent, Jr., Ralph Gilbert, John Harper, Robert Munn, Charles Ashman, Lester Smitley, Fred Pflugh, Adam Rager, Carson Rottler, Charles Turner, Reese Johnson, Howard Byers, Bill Smith, Max Smith, Aldon Archambault, Gerald Phipps, Dennis Holliday, Kenneth Marken, Angie Garber.

Front Row: Mrs. Jeanette Newbrander, Mrs. Donald Miller, Joseph Dombek, Robert McIntyre, Buford Karraker, Lucinda Rogers, Vivian McBride, Wanda Goodall, Clair Brickel, John Gates, Arnold Hickok, Prof. Conard Sandy, Prof. Robert Culver, Dr. Herman Hoyt, Dr. A. J. McClain, Dr. Homer Kent, Blaine Snyder, Rev. Herman Koontz, Mrs. Herman Koontz, Dorothy Magnuson, Pauline Gray, Mrs. Martin Garber, John Hood, Glenn Smouse, J. C. McKillen, John Whitcomb, J. Paul Miller, Howard Vulgamore, Calvin Roy, Wesley Haller.



THE CLASS OF 1950

Back Row: Gerald Phipps, Charles Ashman, Lee Jenkins, Milton Dowden, John Neely, John Drury.

Second Row: Adam Rager, Ralph Gilbert, John Zielasko, Kenneth Marken, Dennis Holliday.

Front Row: Virgil Newbrander, Jeanette Newbrander, Lucinda Rogers, Homer Kent, Jr.

President of Student Body—Milton Dowden. President of Senior Class—Gerald Phipps. Banquet Speaker—Herbert J. Pugmire. Baccalaureate Sermon—Rev. Charles H. Ashman, Sr. Graduation Address—Rev. Russell D. Barnard.



THE YEAR 1948-49

(1) Missionary candidates in the Class of 1949. (2) Three Juniors try their hand at gardening on the Seminary garden plot: Rea, Whitcomb, and Stauffer. (3) Wedding bells ring for Warren Tamkin and Betty Vanator, summer of 1949. (4) Dr. Ironside brought us some helpful messages on Thessalonians, November 16-19. (5) Jim and Margaret Marshall. (6) The Westminster Hotel. (7) The Seminary Quartet sings at a Warsaw street meeting. Ed Drechsel is at the organ. (8) The Seminary Quartet: Kenneth Marken, Charles Ashman, Jr., Roy Snyder, and Jack Churchill. (9) Eddie and Eileen Miller, with Carol Ann.



THE YEAR 1949-50

(1) Bill Smith and Lester Kennedy at the pier. (2) Dr. Ironside gave a series of lectures on II Corinthians, December 13-16, with the help of his wife. (3) Camp Alexander Mack. (4) Zielasko, Dowden, Rager, and Phipps. (5) Newbrander and Ashman. (6) Rev. Charles Ashman and Dr. McClain relax at the spring retreat. (7) John and Sally Neely, Homer Kent, Jr., Gerald and Rosemary Phipps with son. (8) Paul Miller and Ralph Hall were well treated at the annual Christmas party on December 12. Dick Jackson encourages them, as master of ceremonies.

### THE FIRST COLLEGIATE STUDENT BODIES

1948-50

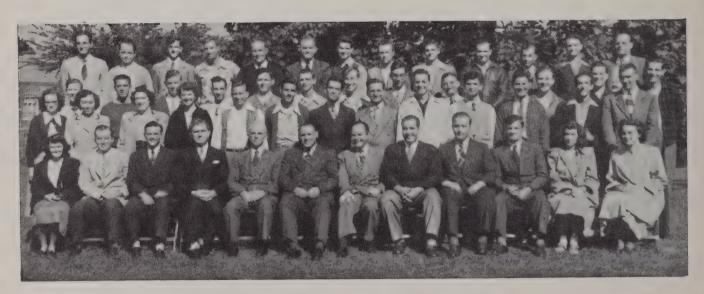


#### THE COLLEGIATE DIVISION, FALL OF 1948

Back Row: James Mayer, William Johnson, Burton Bartling, Perry Lindeman, Ralph Burns, George Kelly, Roy Allison, Richard Jackson, Jr.

Second Row: Marshall Yancey, Scott Weaver, Ray Dilgard, Gloria Nevegold, Ruth Landrum, Ruth Stern, Arthur Gordon, Robert Neff, Thomas Bailey.

Front Row: Harry Tharp, LeRoy Bradrick, Millard Poppy, Harold Bunch, Billy Mayer, Richard De-Armey, Frank Parker, James Markel, Glenn Smouse, William Wiles.



#### THE COLLEGIATE DIVISION AND FACULTY, FALL OF 1949

Back Row: Robert Neff, William Kolb, Robert Burns, Billy Mayer, Irvin Miller, Burton Bartling, William Johnson, Arthur Gordon, Harold Metzker, LeRoy Bradrick, Roy Allison, Millard Poppy, Arlie McCartt.

Third Row: Harry Tharp, Frank Coleman, Homer Miller, Ralph Burns, Herman Hein, Charles Koontz, Paul Hall, Charles Horne, Haven Hill, Richard DeArmey, Allan Mitchell, Scott Weaver.

Second Row: Janis Lee, Mrs. Harold Metzker, Mrs. Ruth (Stern) Tharp, Ruth Landrum, George Kelly, Harold Combs, Edgar Burns, Harold Bunch, Max Smith, Harold Arrington, Thomas Craghead, William Wiles, William Shoemaker.

Front Row: Doris Davis, Homer Kent, Jr., Ralph Gilbert, Prof. Conard Sandy, Dr. A. J. McClain, Dr. Herman Hoyt, Ralph Colburn, Charles Ashman, Jr., John Harper, Robert Munn, Donna Moine, Lois Hall.



THE FIRST GRADUATING CLASS OF THE COLLEGIATE DIVISION AND FACULTY, MAY 1950

Standing: Ruth Landrum, Harold Bunch, Arthur Gordon, Bill Wiles, Burton Bartling, Bill Johnson, Bob Neff, Scott Weaver, Dick DeArmey, Arlie McCartt, Ralph Burns, Millard Poppy, George Kelley, Roy Allison.

Seated: Homer Kent, Jr., Charles Ashman, Jr., Conard K. Sandy, Alva J. McClain, Herman A. Hoyt, Homer A. Kent, Paul R. Bauman, Ralph Gilbert.

#### 1950

Associate of Arts Diploma

(Collegiate Division)

Roy Allison
Burton Louis Bartling
Harold G. Bunch (second honor)
Ralph S. Burns
Richard P. DeArmey
Arthur E. Gordon
William E. Johnson
George W. Kelley
Ruth Marie Landrum
Arlie L. McCartt
Robert Weighell Neff (first honor)
Millard C. Poppy
Scott L. Weaver

William Franklin Wiles



The Graduation Procession, Led by the Collegiate Graduates, May 1950



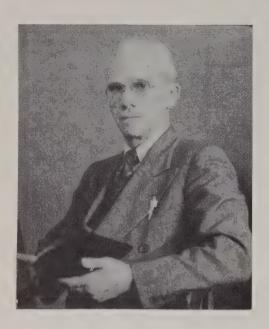
#### THE NEW BUILDING UNDER CONSTRUCTION

(1) The first floor structural steel, July 15. (2) The building crew. (3) and (6) First floor steel with chapel wing in background. (4) Welding the joists. (5) Pastor Herman W. Koontz and the first load of 65,000 bricks to be purchased by the Winona Lake Brethren Church. 7 Mr. Wilson and Mr. Miller, of the plumbing and heating firm; Dr. McClain; Mr. Bean, from the architect's office; Mr. Truemper and Mr. Shinnerer, the general contractors; Mr. Edward Schinnerer, construction superintendent.

# The 1951 Xapis



# THE FACULTY



ALVA J. McCLAIN, Th.M., D.D., LL.D.

President and Professor of Christian Theology

HERMAN A. HOYT, B.D., Th.M., Th.D.

Dean and Registrar, and Professor of New Testament and Greek





PAUL R. BAUMAN, B.D., D.D.

Executive Vice President and Professor of Apologetics and Homiletics

# THE FACULTY



HOMER A. KENT, Th.M., Th.D.

Professor of Church History, Practical Theology, and Archeology

ROBERT D. CULVER, B.D., Th. M.

Professor of Old Testament and Hebrew



CONARD K. SANDY, B.D.

 $Professor\ of\ History\ and\ Bible$ 

# SPECIAL INSTRUCTORS

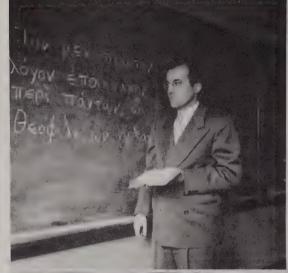
Spring of 1951

HOMER KENT, JR.

Greek

RALPH GILBERT

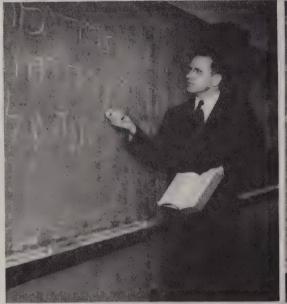
English
Psychology





HERBERT BESS
Hebrew

ROBERT MUNN
French





DONALD OGDEN

Music

EVAN ADAMS
Spanish





# THE STAFF



BLAINE SNYDER, B.D. Librarian



MRS. ALVA J. McCLAIN Financial Secretary



GEORGE E. CONE Caretaker



DOROTHY J. MAGNUSON
Office Secretary



#### ROBERT WHITACRE BETZ

Bachelor of Theology

Member, North Riverdale Brethren Church, Dayton, Ohio. Education: student at Dayton YMCA Technical College 3 terms; Grace Seminary Collegiate Division 2 years; Grace Theological Seminary 4 years. Gospel Team 1, 2, 3, 4.



#### RICHARD LESLIE BURCH

Bachelor of Divinity

Member, First Brethren Church, Long Beach, Calif. Education: Bob Jones University 4 years, A.B. degree; Grace Theological Seminary 3 years. Evangelistic work, 1; student pastor, Grace Brethren Church, Cuyahoga Falls, Ohio, 3. Plans to continue as pastor at Cuyahoga Falls, Ohio.



#### EDGAR ADOLF DRECHSEL

Bachelor of Divinity

Member, Evangel Baptist Church, Newark, N. J. Education: Wheaton College 1 year; Columbia Bible College 3 years, A.B. degree; Grace Theological Seminary 3 years. Gospel Team, 1, 2, 3; F.M.F. Plans to enter missionary service in India.



#### HARRY CLYDE ELDER

Bachelor of Theology

Member, First Baptist Church, Mentone, Ind. Education: Pennsylvania State College 1 year; University of Pittsburgh Night School, 2 years; Grace Theological Seminary 4 years. Gospel Team, 1, 2; Young People's Director, 2. Plans to engage in mission work in Pittsburgh, Pa.

#### WAYNE S. FLORY

Bachelor of Divinity (cum laude)

Member, First Brethren Church, La Verne, Calif. Education: Westmont College 4 years, A.B. degree; Grace Theological Seminary 3 years. Class Vice President 1, 3; Student Body Music Chairman 2; Seminary Quartet 2. Plans to enter the pastorate.



#### ANGIE MAY GARBER

Master of Religious Education

Member, Leon Brethren Church, Leon, Iowa. Education: Bryan University 4 years, A.B. degree; attended Wheaton College 1 semester; Grace Theological Seminary 3 semesters.



#### EDITH M. GESKE

Bachelor of Christian Education

Member, First Brethren Church, Washington, D. C. Education: student at Norfolk (Nebr.) Business College; Washington Bible Institute 2 years. Gospel Team 1, 2; Teacher of Primary Bible Class 1; F.M F. 1, 2; Student Body Secretary 2. Under appointment by Foreign Missionary Society of the Brethren Church for service in Africa.



#### PAULINE BARBARA GRAY

Diploma in Christian Education

Member, First Brethren Church, Long Beach, Calif. Education: Bible Institute of Los Angeles Night School, 2½ years; graduate, Long Beach Secretarial College; Grace Theological Seminary 2 years. Gospel Team 1, 2; F.M.F. 1, 2; Teacher of Bible Class 2.





#### RALPH CHARLES HALL

Bachelor of Divinity

Member, Winona Lake Brethren Church, Winona Lake, Ind. Education: Indiana Technical College 1 year; Columbus Bible Institute 1 year; Ohio State University 4 years, B.M.E. degree. Grace Theological Seminary 3 years. Gospel Team 2, 3; Teacher of Bible Class 2.



#### HOWARD WESLEY HALLER

Bachelor of Divinity

Member, First Brethren Church, Dayton, Ohio. Education: Rutgers University 1 year; Bob Jones University  $3\frac{1}{2}$  years, A.B. degree; Grace Theological Seminary 4 years. Class Vice President 1. Plans to take a pastorate in the Brethren Church.



#### ANTONE LEROY HOWARD

Bachelor of Divinity

Member, Second Brethren Church, Los Angeles, Calif. Education: Bible Institute of Los Angeles Evening School 3 years; Bob Jones University 4 years, A.B. degree; Grace Theological Seminary 4 years. Class President, 2; Gospel Team 1, 2, 3. Approved as candidate by the Board of the Foreign Missionary Society of the Brethren Church for service in Baja California, Mexico.



#### REESE A. JOHNSON

Bachelor of Divinity (cum laude)

Member, First Baptist Church, Warsaw, Ind. Education: Bob Jones University 4 years, A.B. degree; Grace Theological Seminary 3 years. Student Body Vice President 3; Teacher of Bible Class 2, 3.

#### LAWRENCE LEROY KOPPIN

Bachelor of Divinity (cum laude)

Member, Grace Baptist Church, Belleville, Mich. Education: University of Michigan 1 year; Iowa State College, B.S. in E.E.; Bob Jones University, M.A. degree; Grace Theological Seminary 2 years.



#### JAMES BURTON McROBERTS

Bachelor of Divinity

Member, Nashua Bible Center, Nashua, Iowa. Education: Moody Bible Institute 2 years; North Park College 1 semester; University of Michigan 1 semester; Wartburg College 2 years, A.B. degree; Grace Theological Seminary 3 years. Athletics 1, 2, 3; Class Vice President 2; F.M.F. 1, 2; Gospel Team 2; Business Manager for Year Book and Seminary History 3.



#### DONALD FREDERICK MILLER

Bachelor of Theology

Member, First Brethren Church, Whittier, Calif. Education: Fullerton Junior College 1 year; Grace Seminary Collegiate Division 1 year; Grace Theological Seminary 3 years. Class Social Chairman 2; Class Secretary and Treasurer 3; Gospel Team 1, 2, 3; F.M.F. 1, 2, 3. Under appointment by Foreign Missionary Society of the Brethren Church for service in Africa.



#### ROBERT MUNN

Bachelor of Divinity

Education: Bible College of Wales 2 years; Missionary School of Medicine, London, 1 year; L'Alliance Francaise, Paris, 1 year; Columbia Bible College 2 years, A.B. degree; Grace Theological Seminary 3 years. Student Body President 3; Gospel Team 1, 2, 3. Five years experience as a missionary in Liberia and Spanish Guinea. Accepted as a faculty member of the European Bible Institute in Paris, France.





#### FREDERICK HENRY PFLUGH

Diploma in Theology

Member, Wooster E. U. B. Church, Pierceton, Ind. Education: attended Bob Jones University 2½ years; Grace Theological Seminary 3 years. Student pastor, Wooster E. U. B. Church, Pierceton, Ind., 1, 2, 3. Plans to continue in pastorate.



#### JOHN REA

Bachelor of Divinity (magna cum laude)

Member, First Baptist Church, Mentone, Ind. Education; Princeton University 4 years, B.S. degree in Engineering; Grace Theological Seminary 3 years. Class Treasurer 2; F.M.F. 1, 2, 3; F.M.F. Chairman 2; Student Pastor, Grace Bible Church, Syracuse, Ind., 1, 2, 3. Plans to enter missionary service in Far East.



#### CARSON ELLSWORTH ROTTLER

Bachelor of Divinity

Member, Grace Brethren Church, Hagerstown, Md. Education: Ben Lippen School 1 year; Bob Jones University 3 years, A.B. degree; Grace Theological Seminary 3 years. Approved as candidate for service in Argentina by the Board of the Foreign Missionary Society of the Brethren Church.



#### CALVIN WILLARD ROY

Bachelor of Divinity

Member, First Baptist Church, Warsaw, Ind. Education: Texas A. & M. 1½ years; Ohio State University 1½ years; Augustana College 2 years, A.B. degree; Grace Theological Seminary 3 years. Gospel Team 2, 3; Sunday School Class 1, 2, 3. Plans to do further study at Conservative Baptist Seminary, Denver, Colo.

#### KENNETH LESLIE TEAGUE

Bachelor of Theology (summa cum laude)

Member, First Brethren Church, Buena Vista, Va. Education: attended Medical Technician School, U. S. Army; Wheaton College 2½ years; Grace Theological Seminary 3 years. Athletics 1, 2, 3; Gospel Team 1; Class President 3. Plans to enter the pastorate.



#### MARIAN THURSTON

Bachelor of Christian Education

Member, Carlton Brethren Church, Garwin, Iowa. Education: attended Iowa State Teachers College; Evangelical Deaconess Hospital 3 years, R.N.; Grace Theological Seminary 2½ years. Student Body Secretary 2.



#### CHARLES W. TURNER

Bachelor of Divinity

Member, First Brethren Church, Akron, Ohio. Education: Bob Jones University 4 years, A.B. degree; Grace Theological Seminary 3 years. Class Social Chairman 3; Student Pastor, Lakeville Gospel Church, Lakeville, Ind., 3. Plans to continue in pastorate.



#### JOHN C. WHITCOMB, JR.

Bachelor of Divinity (magna cum laude)

Member, Wallace Memorial U. P. Church, Washington, D. C. Education: Virginia Polytechnic Institute 1 semester; attended Shrivenham University, England; Princeton University 4 years, A.B. degree; Grace Theological Seminary 3 years. Gospel Team 1, 2, 3; Gospel Team Chairman 2; Adult Bible Class 1, 2, 3; F.M.F. 1, 2, 3; Editor of Year Book and History of Grace Seminary 3.



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#### JAMES LEROY BOYER

Doctor of Theology in Preparation

Member, Winona Lake Brethren Church, Winona Lake, Ind. Education: Ashland College 4 years, A.B. degree; Ashland Theological Seminary 2 years; Bonebrake Theological Seminary 1 year, B.D. degree; Oberlin School of Theology 3 years, S.T.M. degree; Grace Theological Seminary 1 year in preparation for Doctor of Theology.

#### RALPH W. GILBERT

Master of Theology in Preparation

Member, First Brethren Church, Washington, D.C. Education: George Washington University 1 year; Bob Jones University 4 years, A.B. degree; Bob Jones University 1 year, M.A. degree; Grace Theological Seminary 2 years, B.D. degree; Grace Theological Seminary 1 year in preparation for Master of Theology. Jail Team 1, 2; Seminary Quartet 3. Plans to teach full time in Grace Seminary Collegiate Division.



#### GEORGE MAHLON HEANEY

Master of Theology in Preparation

Member, Aberdeen Bible Church, Aberdeen, Md. Education: Franklin and Marshall College 4 years, B.S. degree; Faith Theological Seminary 4 years, B.D. degree; Grace Theological Seminary 1 year in preparation for Master of Theology. Student Pastor 1. Plans to enter pastorate.



#### HOMER AUSTIN KENT, JR.

Master of Theology

Member, Winona Lake Brethren Church, Winona Lake, Ind. Education: American University 1 summer; Bob Jones University 3 years, A.B. degree; Grace Theological Seminary 3 years, B.D. degree; Grace Theological Seminary 1 year in preparation for Master of Theology. Class Treasurer 1, 3; Student Body Treasurer 2; Student Body Vice President 3; Sunday School Teacher 1, 2, 3, 4. Plans to teach Greek in Grace Seminary Collegiate Division, later to enter pastorate.



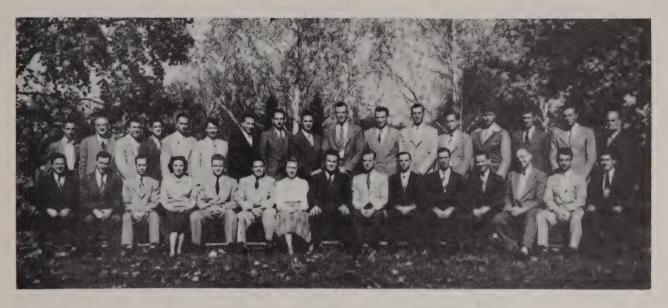
#### KENNETH RALPH MARKEN

Master of Theology in Preparation

Member, Immanuel Baptist Church, Richmond, Va. Education: University of Richmond 1 year; University of Virginia 1 year; Bryan University 2 years, A.B. degree; Grace Theological Seminary 3 years, B.D. degree; Grace Theological Seminary 1 year in preparation for Master of Theology. Seminary Quartet 1, 2; Class Vice President 2; Student Body Treasurer 3; Student Pastor 3, 4.



# MIDDLER AND JUNIOR CLASSES



#### SEMINARY MIDDLERS AND CLASS ADVISOR

Back Row: Ralph Burns, J. C. McKillen, Lester Smitley, Aldon Archambault, J. Paul Miller, Victor Meyers, Martin Garber, John Dilling, Bernard Ward, Walter Haag, Richard Grant, Thomas Bailey, John Hood, Roy Glass, Lester Kennedy, Louis Sprowls, Charles Gantt.

Front Row: Herbert Bess, Maynard Tittle, Robert McIntyre, Vivian McBride, Evan Adams, Bill Smith, Dorothy Smetana, Prof. Robert Culver, George Cone, Richard Jackson, Jr., Howard Vulgamore, Glenn Smouse, Walter Smetana, Clair Brickel, John Teeter.



#### SEMINARY JUNIORS AND CLASS ADVISOR

Back Row: Russell Ogden, Harold Bunch, Burton Bartling, R. Paul Miller II, Hugh Coombs, William Ernest, Dalmain Congdon, Richard DeArmey, Frank Brill, John Allison, Glen Schwenk, Ray Newby, Sibley Edmiston, Millard Poppey, Robert Fetter, Charles Waring, Roy Allison, Robert Belt, Harold Morr.

Second Row: Cornelius Dalke, Gail Jones, Mrs. Eileen Sellers, Robert Griffith, Wayne Snider, Raymond Thompson, Donald Farner, Arlie McCartt, David Harmon, Ivan French, Richard Muntz, Glenn Ray, William Crist, Archer Baum, Mrs. Walter Haag, Mrs. Donald Bishop, Donald Bishop.

Front Row: Richard Tevebaugh, William Short, Carl Burch, William Johnson, Bruce Brickel, Scott Weaver, Dr. Herman Hoyt, James Hammer, Mary Ann Habegger, Elaine Christy, William Wiles, Dean Risser, Donald Ogden, Mrs. Lois Kennedy, Mrs. J. C. McKillen, Mrs. Maynard Tittle.

# THE COLLEGIATE DIVISION 1950-51

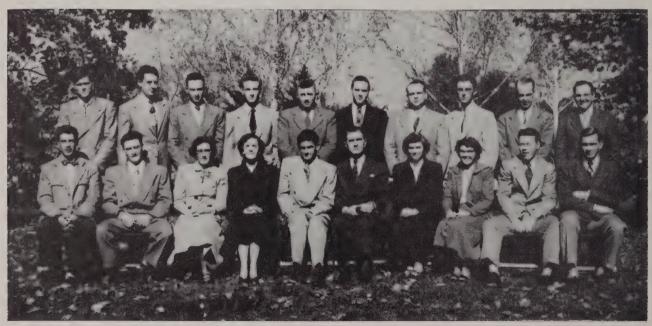


SECOND-YEAR COLLEGIATES AND CLASS ADVISOR

Back Row: Irvin Miller, Paul Hall, Homer Miller, Charles Horne, John Mitchell, Larry Bratton, LeRoy Bradrick.

Front Row: Harold Arrington, Thomas Craghead, Herman Hein, Jr., Dr. Homer A. Kent, Mrs. Imogene Burk, Bill Burk, William Kolb, Paul Harrison.

Not shown: Janis Lee, Phillip Pent, Gerald Phipps.



FIRST-YEAR COLLEGIATES AND CLASS ADVISOR

Back Row: Bernie Moon, Leon Shaeffer, Earl Dekker, Jack Berlin, Joseph Bear, John Hancock, Carl Sechrist, Ivan Edwards, Wilbur Thompson, Leonard Uhrich.

Front Row: Harold Aday, Gilbert Hawkins, Sylvia Moyers, Marjorie Snyder, Merle Friskney, Prof. Conard Sandy, Joyce Polman, Virginia McInnes, Harold VanCleve, William Shoemaker.



#### SECOND-TERM STUDENTS

Back Row: Perry Britton, Bill Samarin, Don Alexander, Arthur Vandenberg.

Second Row: Jim Dickson, Ralph Garver, Bob Clouse, Eugene Weimer.

Front Row: Maurine Bucklein, Marcia Lowe, Angie Garber.

(Not shown: Charles Boehr, Vernon Buller, Doris Davis, Arthur Gordon, Ben and

Mabel Hamilton, John Harper, and Ralph Kaiser.)



EXAMINATION WEEK AT GRACE



#### TI + 1

#### THE CLASS OFFICERS

(1) Senior Class—Charles Turner, social chairman; Don Miller, secretary-treasurer; Kenneth Teague, president; Wayne Flory, vice president. (2) Middler Class—Bill Smith, vice president; George Cone, treasurer; Dorothy Smetana, secretary; Evan Adams, president; Richard Jackson, social chairman. (3) Junior Class—James Hammer, vice president; Elaine Christy, secretary; Bruce Brickel, treasurer; Scott Weaver, president; Mary Ann Habegger, social chairman. (4) Second-Year Collegiates—Bill Burk, vice president; Homer Miller, social chairman; Mrs. Imogene Burk, secretary; Bill Kolb, treasurer; Herman Hein, president. (5) First-Year Collegiates—(Seated) Virginia McInnes, social chairman; Merle Friskney, president; Joyce Polman, secretary; (standing) Joe Bear, vice president; Jack Berlin, treasurer.



THE STUDENT COUNCIL

Back Row: Scott Weaver, Junior Class president; Howard Vulgamore, treasurer; John Whitcomb, Year Book editor; Lester Kennedy, social chairman.

Second Row: Edith Geske, secretary; Walter Smetana, F.M.F. chairman; Herman Hein, Second-Year Collegiate Class president; Martin Garber, music chairman.

Front Row: Jack Teeter, Gospel Team chairman; Robert Munn, student body president; Kenneth Teague, Senior Class president; Reese Johnson, student body vice president.



(1) Walter Haag takes it seriously. (2) Angie Garber and George Cone at the "Canal." (3) Wedding bells for Reese Johnson and Peggy Ferguson. (4) Sylvia Moyers takes time out for ironing. (5) The happy day for Victor Meyers and Lucinda Rogers. (6) Part of "The Eskimo Gang"—Mitchell, Miller, Whitcomb, Allison, and Waring. (7) Bob Munn with two "additions." (8) Joyce Polman, Doris Davis, Virginia McInnes, Pauline Gray, Marjorie Snyder, and Janis Lee. (9) The Tittles solve the housing shortage. (10) Mitchell and Miller. (11) Christmas party at the girls' dorm. (12) John Rea at his Syracuse church.

# STUDENT PASTORS



Back Row: Rea, Weaver, Heaney, DeArmey, Grant, French. Second Row: Ware, Turner, Baum, Ward, Pflugh, Smouse. Front Row: Richard Burch, Carl Burch, Mayes, Bratton.

Churches in three States (Ohio, Michigan, and Indiana) have provided excellent opportunity for practical Christian service for 22 students in Grace Seminary this year. Probably no other single form of extracurricular work demands more of the student, but at the same time it gives him much valuable experience in preaching, teaching, personal evangelism, and pastoral visitation. In addition to the student pastors are other students who have been used of the Lord as Sunday school teachers, song leaders, and pianists in these and larger churches in northern Indiana. Thus the student pastorates have provided a large and fruitful outlet for the consecrated service of students in Grace Seminary.

The pastors and their churches are as follows: Roy Allison, Salem Community Church, Wilmot, Ind.; Archer Baum, West Etna Community Church, Etna, Ind.; Larry Bratton, Mottville Bible Church, Mottville, Mich.; Carl Burch, Grace Baptist Church, Bristol, Ind.; Richard Burch, Grace Brethren Church, Cuyahoga Falls, Ohio; Ralph Burns, Pleasant Valley Community Church, Warsaw, Ind.; Richard DeArmey, Sidney Brethren Church, Sidney, Ind.; Ivan French, Palestine Christian Church, Rt. 3, Warsaw, Ind.; Richard Grant, Grace Brethren Mission, Massillon, Ohio; George Heaney, Culver Bible Church, Culver, Ind.; Kenneth Marken, First Baptist Church, Pierceton, Ind.; John Mayes, Grace Brethren Tabernacle, Berrien Springs, Mich.; Frederick Pflugh, Wooster E. U. B. Church, Pierceton, Ind.; Gerald Phipps, Ormas Baptist Church, Rt. 3, Columbia City, Ind., and Broadway Christian Church, Kimmell, Ind.; John Rea, Grace Bible Church, Syracuse, Ind.; Glenn Smouse, Pleasant Grove Church, Liberty Mills, Ind.; Wilbur Thompson, Wayside Chapel, Warsaw, Ind.; Charles Turner, Lakeville Gospel Church, Lakeville, Ind.; Arthur Vandenburg, Old North Church, Canfield, Ohio; Bernard Ward, Tippecanoe, Ind.; Max Ware, Deedsville, E. U. B. Church, Deedsville, Ind.; Scott Weaver, Grace Brethren Church, Sharpsville, Ind.

From November 13 to 15, a conference on "The Evangelistic Meeting in the Local Church" was held. Evangelist Patrick Henry spoke at the opening session on "The Evangelist and His Ministry." Other speakers during the 3-day conference were Pastors Ward Miller, W. A. Ogden, and John Aeby; Dr. Arthur W. McKee, and Dr. Russell D. Barnard. Music was brought by the Eureka Jubilee Singers, and the entire conference proved to be rich in instruction and blessing to all who attended.

"Preach the word . . . in season, out of season" (II Tim. 4:2).



#### CHAPEL SPEAKERS, 1950-51

(1) Peter Van Worden, of Holland. (2) Dr. Vansteenberghe, codirector of the Belgian Gospel Mission. (3) Dr. Bender, of Northern Baptist Seminary. (4) Rev. W. A. Ogden, First Brethren Church of Johnstown, Pa. (5) Rev. Walter A. Lepp, Grace Brethren Church, Hagerstown, Md. (6) Rev. John Aeby, First Brethren Church, Fort Wayne, Ind. (7) Rev. Patrick Henry, evangelist (class of 1946). (8) Dr. Charles W. Mayes, First Brethren Church of Long Beach, Calif. (9) Rev. Ding Teuling, chalk artist. (10) The Eureka Jubilee Singers, and Rev. Ward A. Miller, Bethel Brethren Church, Osceola, Ind.

#### FOREIGN MISSIONS AT GRACE



THE FOREIGN MISSIONS FELLOWSHIP

Haag, Fetter, Elder, Waring, Don Miller, Habegger, Smetana (chairman), Gray, Harmon, Geske, Whitcomb, Burk, Rea, Mishler, Paul Miller.

The missionary prayer band at Grace Seminary is a chapter of the Student Foreign Missions Fellowship of the Inter-Varsity Christian Fellowship. Membership in the F.M.F. at Grace Seminary is not limited to those who are definitely committed to service in foreign lands; instead, all students are urged to attend the meetings in order to widen their prayer interests, and to become acquainted with the needs of the entire world for the message of salvation. A first-hand acquaintance with the program of world evangelism is essential to the pastor who expects to develop a strong missionary program in his local church.

Each Monday evening at 7:00, the F.M.F. meets to discuss the needs of some particular mission field, and then to unite in prayer for the furtherance of the Gospel of Christ in that area of the world. In addition to the weekly prayer meetings, special missionary programs have been presented at student chapel periods. The following missionaries have been guest speakers at Grace Seminary this year: Dr. Arthur Taylor, representing China; Rev. Herman Centz, Hungary; Dr. W. G. Lewis, missionary dentistry; Dr. O. Vansteenberghe, Belgium; Rev. Alfred Rusco, Africa; Ellsworth Culver, Formosa; Peter Van Worden, Holland; Edward Iwan and William Neef, Sudan; Rev. Horace Williams, China; Rev. Henry Hotvedt, Indonesia; and the Moody Institute of Science film, "To Every Creature," concerning Peru.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:38).

#### THE FOREIGN MISSIONS CONFERENCE, MARCH 26-28

Rev. Jacob Kliever Brethren Mission Field Oubangui-Chari, Africa Dr. Frank C. Torrey

Calvary Independent Church

Lancaster, Pa.

Rev. Harold Dunning Brethren Mission Field Oubangui-Chari, Africa







#### MUSIC AT GRACE



SOME MEMBERS OF GRACE MUSIC GROUPS
Glenn Smouse, Homer Miller, Tom Bailey, Pauline Gray, Carl Sechrist, Vivian McBride, Frank Brill,
Bob Fetter, Mary Ann Habegger, Martin Garber, Imogene Burk, Bill Burk.

A department of music was officially organized at Grace this year with the addition to the college curriculum of a course in Basic Music Theory and one in Church Music. These courses are designed to furnish each student with a practical working knowledge of music which will assist him as he faces the responsibilities of directing services of praise and worship in the pastorate or on the mission field.



THE BRASS ENSEMBLE

Two male quartets have ably represented the school in various churches throughout Indiana, Ohio, and Pennsylvania, as well as in district young people's rallies and Youth for Christ rallies far and near. These quartets have also added color to campus life by furnishing special selections for numerous parties and programs throughout the year. A third quartet, made up of Charles Boehr, Don Ogden, Wayne Flory, and Dean Risser, with accompanist Gene Weimer, was organized for the purpose of making a series of recordings for the Gospel Truth broadcasts across the nation.

Music for the weekly Student Chapel has been in charge of Martin Garber, the music chairman. One of the outstanding events of the year was the Christmas program presented under his direction by a mixed choir, the brass ensemble, the two male quartets, and several soloists. A special Easter program was presented by the brass ensemble under the leadership of Don Ogden, featuring the best-loved Easter hymns, with several original arrangements by the director.

Three chapel services during the fall semester were devoted to sacred concerts by guest artists. Violinist Al Zahlout stirred our hearts with his unique artistry and glowing testimony, as his wife accompanied him at the piano. Two choirs representing the Bible Institute of Los Angeles and Grace Bible Institute, Omaha, Nebr., gave excellent demonstrations of vocal skill blended with heart consecration to produce a unified tribute of praise to Him who is the author of music.

". . . singing with grace in your hearts to the Lord" (Col. 3:16).



The Seminary Quartet



The Seminaires

Roy Glass, Don Ogden, Ralph Gilbert, Glenn Ray Bruce Brickel, Clair Brickel, Dean Risser, Ray Newby

### THE GOSPEL TEAM



Back Row: Edmiston, Hawkins, Mitchell, Snider, Miller, Johnson, Betz, Howard.

Third Row: Smetana, Allison, Congdon, Haag, Harmon, Brill.

Second Row: Waring, Teeter (chairman), Hein, McCartt, Showalter, Tittle.

Front Row: Whitcomb, Geske, Gray, Mishler.

The Word of God informs us that Christians are the very workmanship of God, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Such "good works" are the spontaneous and joyous expression of a heart that is filled with the love of Jesus Christ for a lost and dying world. It is for the purpose of reaching men with the message of redeeming grace through Christ that the Grace Seminary Gospel Team exists.

Under the faithful leadership of Jack Teeter ,the Gospel Team has enjoyed a year of rich blessing from God. Throughout the summer of 1950, street meetings were held in Warsaw on Saturday evenings, with good attendance. Many were attracted by the chalk-talks of Joe Dombek, and several people made decisions for Christ through the preaching and personal work of students. Also, thousands of Gospel tracts were distributed in the city. With the beginning of the fall semester, other students joined the street meeting work. Among these were Walter Smetana, Allan Mitchell, Bill Johnson, Janis Lee, Louis Sprowls, Dave Harmon, Bob Fetter, Sibley Edmiston, John Whitcomb, Pauline Gray, Dalmain Congdon, Frank Brill, and Wayne Snider. Meetings were held as weather permitted, culminating in a large meeting held at Columbia City on October 21.

A vital part of the Gospel Team activities is the Alfran Nursing Home ministry, conducted each Sunday afternoon for 2 hours. This private nursing home is located on Highway 30, 5 miles east of Warsaw, and contains more than 50 elderly people who look forward eagerly to the weekly visit of the Gospel Team. After a time of prayer and organization, held in the Seminary Chapel at 2:00 each Sunday afternoon, the group travels to the nursing home to hold a service in the front hall. Afterward, the patients are visited individually in their rooms. Such services not only provide excellent experience in preaching, singing, and personal work, but also have borne fruit in the salvation and spiritual strengthening of many elderly people. The nursing home team, under the direction of Calvin Roy (during the summer) and Herman Hein, is made up of the following students: Marie Mishler, Janis Lee, Dorothy Smetana, Arlie McCartt, Pauline Gray, Maurine Bucklein, Edith Geske, John Whitcomb, Gilbert Hawkins, Bill Johnson, Jim Dickson, Bob Clouse, John Allison, Maynard Tittle, and Elaine Christy. Many others have helped in the services during the year.

Another fruitful Gospel Team ministry has been the Jail Team. Meeting with the Nursing Home Team each Sunday for prayer, this group proceeds to the Warsaw jail, the number of students depending upon the number in jail. During the months,



#### NURSING HOME TEAMS

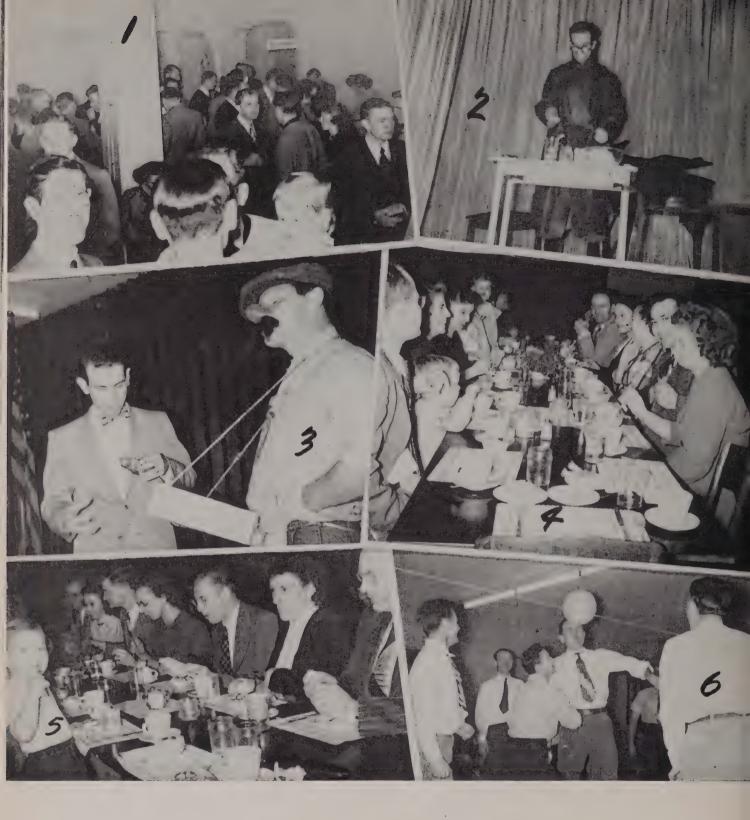
- (1) Front Row: Janis Lee, Maurine Bucklein, Pauline Gray, Dorothy Smetana, Dalmain Congdon, Marie Mishler, Elaine Christy. Back Row: Bill Johnson, Jack Teeter, Gilbert Hawkins, Bob Clouse, Jim Dickson, Herman Hein.
- (2) Al Showalter, Arlie McCartt, Herman Hein, Pauline Gray, Joe Bear, Gilbert Hawkins, Dave Harmon, Dorothy Smetana, Dalmain Congdon.
- (3) Al Showalter, Tom Bailey, Arlie McCartt, Paul Hall, Gilbert Hawkins.

this work has borne much fruit for the glory of God, entirely by the means of prayerful and patient personal work with individual prisoners in their cells. Among those participating in this work have been Bob Betz, Walter Haag, Frank Brill, Wayne Snider, and Roy Howard.

In answer to prayer, an opportunity for services was opened to Charles Gantt in Columbia City, in the hospital and jail there. Al Showalter, Sibley Edmiston, and Dalmain Congdon were his assistants in this work. In a group of railway camp cars near Columbia City lived 40 or 50 Negro and Mexican workers. For several weeks these men were reached with the Gospel in both Spanish and English by Sibley Edmiston, Walter Haag, Glenn Schwenk, and John Whitcomb. At Larwill, between Warsaw and Columbia City, a large group of railway workers were likewise contacted for Christ by Jack Teeter, Bill Johnson, Charles Waring, Ivan French, Louis Sprowls, and Dalmain Congdon. In addition to this, nearly 10,000 tracts were distributed by a gospel team at the Warsaw county fair, and another team joined forces with Youth for Christ in the Bourbon Fair, in song, testimony, and personal evangelism. Recently, an effort has been made by a group of students under the direction of Ray Newby to begin a Young Life work in various high schools.

In these, and many other ways, students at Grace Seminary have sought to obey the Great Commission, given to the Church by our Lord Jesus Christ nearly 2,000 years agg. In so doing, we may be assured that the Word of God that has been sent forth during this year from Grace Seminary "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:11).

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).



#### SOCIAL ACTIVITIES AT GRACE

(1) The faculty reception at the Westminster Hotel on September 18. (2) Bill ("Prof. Ginzel") Wiles explains how a cake should be baked, at the Christmas party on December 9. (3) "Yes, but this 'hot dog' has sawdust in it!" (4) and (5) On October 28 the Senior Class party was held at the Eskimo Inn. (6) Jim McRoberts and Reese Johnson lock horns in a "balloon-ball" game at the Senior Class party October 28.

# SOCIAL ACTIVITIES AT GRACE

Along with classes and studies, an important part of Grace Seminary is the social program, which provides opportunity for relaxation and wholesome Christian fellowship. There are certain social activities which constitute a permanent part of the Seminary calendar. These are the Faculty Reception, the Fall Retreat, the Junior Treat, the Christmas Party, the Spring Retreat, and the Middler-Senior Banquet. In ad-



Dr. Arthur Taylor, of the China Inland Mission, was guest speaker at the Faculty Reception, September 18, 1950.

dition to these student body events, there are class parties held during the year, as planned by the various class social chairmen. The student body social chairman is also in charge of the Seminary athletic program.

The Faculty Reception, held in the Rainbow Room of the Westminster Hotel, initiated the social activities of the year. A message of welcome was given by Mr. Gaddis, of the Free Methodist Publishing Company.; messages in song were given by Homer Rodeheaver, accompanied by Mr. B. D. Ackley; and Dr. Arthur Taylor, of the China Inland Mission, delivered the main address.

On September 22, the Fall Retreat was held at Camp Alexander Mack. A day of athletics and Christian fellowship was enjoyed by all, with several complaining of sore muscles from a too-strenuous tug-of-war! October 7 was the "Open House" Party for single students, held in the third-floor lobby of the Westminster Hotel, followed on October 14 by the Junior Treat at the Eskimo Inn. On this occasion, the Junior Class and First-Year Collegiates entertained the upper classmen with a "typical" chapel service, and a class in Hebrew grammar with "Prof. Ginzel" (Bill Wiles) imparting truths to eager "student" Robert D. Culver!

The Christmas party attracted 275 students and friends. Student body social chairman Lester Kennedy and master of ceremonies Dick Jackson were in charge of the program, which included a variety of musical numbers, comedy acts, and candy for the children. Refreshments in the lobby put the finishing touches to a fine program.

Class parties during the year included two held by the Senior Class, on October 28 (at the Eskimo Inn) and March 31 (at the home of Dr. Paul Bauman, faculty advisor); one by the Junior Class on January 27 at the Crystal Dairy Bar, with a singspiration led by Ivan French; and one by the Collegiate Division at the Eskimo Inn on March 3, with games led by Homer Miller.

With the additional facilities provided by the new building and campus, a greatly enlarged social and athletic program is anticipated, but in this, as in every part of Grace Seminary life, Christ is preeminent, and in Him these activities find their fullest purpose.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus . . ." (Col. 3:17).



ATHLETICS AT GRACE

(1) Howard Vulgamore "makes a basket." (2) Hold that position! (3) A base hit! (4) Warming the bench. (5) A little more action, please! (6) The biggest taffy-pull we ever had. (7) Now, fellows, it can't be as hard as all that! (8) Softball game at Camp Alexander Mack, on the fall retreat, September 22. (9) The Christian Assembly team: (back row) Paul Hall, scorekeeper; Jim McRoberts, Lester Kennedy, Howard Vulgamore, Dalmain Congdon, Walter Smetana, Dick Jackson, manager and coach; (front row) Ray Newby, Bruce Brickel, Wayne Snider, Homer Miller, and Dave Harmon.



DR. McCLAIN AND HIS THEOLOGY CLASS

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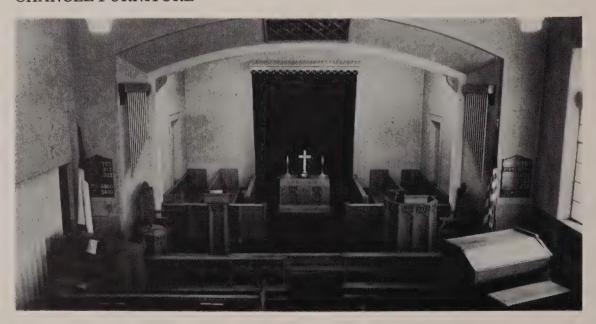
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